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The Jesuit Relations and Allied Documents

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THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS AND FACSIMILES.

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE
1610-1791

Jesuits v.35

Edited by
REUBEN GOLD THWAITES

VOL. LXX
ALL MISSIONS: 1747-1764

1959
PAGEANT BOOK COMPANY
New York

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971.4
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1959
v. 35

PUBLISHED BY PAGEANT BOOK CO.
59 FOURTH AVENUE, NEW YORK 3, N. Y.

LIBRARY OF CONGRESS CATALOG CARD NO. 59-7563

PRINTED IN THE UNITED STATES OF AMERICA
NOBLE OFFSET PRINTERS, INC. NEW YORK 3, N. Y.

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PREFACE TO VOL. LXX

Following is a synopsis of the documents contained in this volume:

CCXXIV. Potier's account-book of the Huron mission at Detroit was commenced in Vol. LXXIX., and is now concluded. This second installment begins with La Richardie's "return to the Mission" (in the summer of 1747). The transactions recorded are similar to those for preceding years — sales of goods, payments for work done at the mission, loans given and received, exchanges of accounts, orders for the saying of masses, etc. Women often figure in these memoranda as receiving or selling goods — obviously sharing the business cares and responsibilities of their husbands.

A soldier in the Detroit garrison purchases from the mission, on credit, 400 livres' worth of liquor, probably as part of the supplies requisite for barter with the Indians of that region. La Richardie sends to Montreal, by the Detroit interpreter, a large quantity of "porcelain" (wampum) to be sold there, the proceeds to be paid to the resident factor or agent of the mission, Couagne. A new list of assets and liabilities is begun "with the arrival of the Convoy in 1748." Contracts are made (1748) by the Fathers for more building, the church being enlarged.

On September 1, 1748, the mission farm is let on shares to Nicolas (locally known as "Niagara") Campeau; the terms of his lease are here recorded. The forge is also leased (April 10, 1749), to Charles Chauvin. It curiously appears that drafts on Montreal are discounted at 30 per cent in Detroit.

La Richardie gives (August 30, 1750) a list of the articles given or lent by the Fathers to Campeau, and tools made by the latter for the farm; also of the animals on the farm. He notes the quantities of seed sown, in that year, and the crops resulting therefrom.

In the summer of 1751, "Niagara" Campeau ceases to work the mission farm, and is succeeded (September 1) by Nicolas F. Janis. The terms of settlement with the former, and the contract made with the latter, are given in detail. This ends the "book of accounts." We have noted only the points of special interest or importance; the intervening spaces are filled in with a multitude of items which record petty and everyday transactions, but in their very commonness give a most intimate and accurate view of life in the frontier post a century and a half ago, in its social and economic aspects.

The blank leaves remaining in Potier's book were utilized by him and other priests for recording baptisms; we reproduce such of these as were performed by the Jesuits, Potier and Salleneuve. They are dated from August, 1752, to December, 1756, inclusive.

CCXXV. The official catalogue of the Jesuit order for 1756 names the persons then employed in its North American missions. In the college of Quebec are eight priests and as many lay brethren,

besides three "instructors not priests." At Montreal resides one priest, with one brother; "in remote regions," which in this case refers to the Huron mission near Detroit, are two priests; and as many are laboring with another Huron band. Among the Abenakis are five priests. Three priests labor among the Iroquois (at Sault St. Louis, and elsewhere); and the same number, with one brother, are with the Ottawas. Coquart is alone in the Montagnais mission. In the residence at New Orleans are four priests and two brethren; and five priests and two brethren are caring for the Illinois mission. Four more priests are located at outlying stations in the South. The total number of all these missionaries is fifty-five.

CCXXVI. An unnamed "missionary to the Abnakis" (but known to be Pierre Roubaud) contributes to *Lettres édifiantes* an account of the capture of Fort William Henry (or George). The Father goes to Montreal (July, 1757) with a band of Abenakis, and then accompanies the French and Indian forces led by Montcalm against the English at Lake Champlain. Soon after leaving Montreal, the savages give a war-feast, which is fully described,—as is also a brilliant defense made by a Canadian officer against a far greater force of English who attacked him on Lake George. In another encounter, a force of 300 English are cut to pieces, while the French and savages lose not one man. The captives taken by the Indians are cruelly treated, and it is with difficulty that the French can moderate the ferocity of their allies. The missionary's kind heart is full of sadness and compassion for the poor captives, and he does what he can to keep in check his own

neophytes, the Abenakis. He is disgusted and horrified at the insatiable and brutal ferocity of the Ottawas, which they display in hideous acts of cannibalism.

The Abenakis are usually more humane, and docile to their priest's commands. Some of them, however, steal brandy from the French quarter, and in their drunken condition raise a great disturbance in the camp; but the missionary finally succeeds in reducing them to order. The several divisions of the French and Indian army, having rendezvoused near the English fort, proceed to its investment. Montcalm's summons to surrender is proudly refused, and the fort is besieged. A week later, the English surrender. Montcalm allows them all the honors of war; but his savage allies care not for the law of nations. When the English troops march out of their intrenchments, the savages, like "so many ferocious beasts," fall upon them, and murder and capture all upon whom they can lay their hands. The French and Canadian officers do all they can, often risking their own lives, to restrain the ferocity and lawlessness of the Indians; but they only partially succeed. They rescue, however, many English people, and carefully guard them in the fort, afterward sending them home to New England. The missionary who writes this letter does so, avowedly, to show that the blame for this outrageous infraction of the articles of capitulation should rest upon the lawless and bloodthirsty savages, and not upon the French or Canadian troops.

Our missionary exerts himself to the utmost to aid these poor unfortunates, and rescues several from

their cruel captors,—among them, a little child torn from its parents, to whom it is later restored. He relates the efforts made by the French officers to check the cruelty of the savages, and later to make what reparation they can for the treacherous conduct of their allies. So great is the affliction and dread felt in the English colonies at this fearful massacre that they do nothing in retaliation—although, if they could have known it, "nothing was more critical for us than the situation in which the French army then was." The latter raze and burn the captured fort.

Roubaud sets out on August 15 for Montreal, which he reaches after a stormy and dangerous voyage. He soon returns to his mission of St. François, where he immediately devotes himself to securing the restitution of some English prisoners held there.

CCXXVII. This is a brief outline, by Étienne de Villeneuve, written in 1762, of the history of the Huron nation and the missions established among them. Since the autumn of 1697, they have lived at Jeune Lorette.

CCXXVIII. The suppression in France of the Jesuit order (1761–62) led to similar proceedings elsewhere; and the superior council of Louisiana, by a decree dated July 9, 1763, expelled the Jesuits from that colony. The present document relates the circumstances of that event, and its consequences; it is written by one of the Fathers thus exiled from Louisiana, evidently François Philibert Watrin.

In June, 1763, a new governor comes to Louisiana, D'Abbadie; and, by the same vessel, a royal official

who obtains from the council of the colony a decree for the expulsion of the Jesuits therein, and their deportation to France.

Watrin mentions the charges brought against the Jesuits of Louisiana, and, in refutation thereof, cites in behalf of the order the testimony of Bienville and other former officials of the colony. He then relates, for its further justification, the beneficial results of the missionaries' labors in Illinois and Louisiana. Not only do the Fathers perform all their duties as curés of the French parishes, but they minister to the savages, and retain the latter in their loyalty to the French. The curé at Kaskaskia also serves the parish of Ste. Geneviève in its early years, crossing the Mississippi in a little boat, often at the risk of his life. That the Jesuit curés at Vincennes "acquitted themselves of their duty is proven by the complaints that the parishioners made against them; for these people claimed that their curés went beyond their duty, and assumed too much care." Leroy, who is among the savages of Alabama, also attends to the spiritual needs of the neighboring French people; and he wins from the latter a public pledge that they will not trade any more brandy to the savages,—a resolve, however, which does not long endure; "the hope of sordid gain prevailed over the most righteous arguments." Baudoin, during the twenty years which he spent among the Choctaws, rendered the utmost services (often at the peril of his life) to the French settlements in Louisiana, by keeping those savages well disposed toward the French. At Arkansas Post, Carette long remained, despite the difficulties of his task and the irreligious conduct of the French; at last, finding

these obstacles insuperable, he had withdrawn from that post, returning to New Orleans. The Jesuits residing there have had the spiritual direction of the hospital and the Ursuline convent; and have had to manage and instruct over a hundred slaves on their estates.

Watrin admits that the apparent fruits of these missions are small, except in the virtues exercised by the missionaries themselves, several of whom have given their lives in the exercise of their ministry. The deaths of these men — Du Poisson, Souël, Senat, Aulneau, and others — are described. Yet the external results of the missions are not to be despised. In Illinois the Fathers have done much to maintain religion and elevate morals among the French who have settled there. The savages of that region have, under the same care, preserved the religious faith taught them by Allouez and his successors; "jugglery" is almost abolished among them; even unbelievers bring their children for baptism; and many refrain from brandy, even when it is offered to them free of cost. If intoxicating liquors could be kept from these savages, much greater results of missionary labor would appear.

All these points sufficiently refute the charge made against the Jesuits that "they have not taken care of their missions." The next complaint is that "they have only taken care to extend their estates;" but Watrin shows that they were obliged to maintain these estates, in order to provide for their necessary expenses. They are, finally, charged with usurping the powers of the vicariate-general for the episcopate of Quebec. Watrin relates the difficulties arising between the Capuchins and the Jesuits in

regard to this dignity, and the decree of the colonial council, which assigns it to the Jesuits. The council has, accordingly, stultified its own record by admitting this charge against the Jesuits.

Watrin proceeds to describe the execution of the decree expelling the order from the West. All their property, real and personal, at New Orleans is seized, and sold at auction; their chapel furniture and sacred utensils are given to the Capuchins, and the chapel razed to the ground. The Jesuit Fathers take refuge in Spanish colonies, except the superior Baudoin, who is allowed to remain as the guest of a Louisiana planter.

The decree of expulsion reaches Kaskaskia on September 23 following, and is at once carried out by the civil authorities there. The Fathers are driven from their house, and all their property is seized. Their parishioners, both French and Indian, are filled with sorrow and indignation; but the officials carry out the decree with much harshness and severity. Their property is all sold, and they are finally sent (November 24) to New Orleans,—but with scanty provision for that long and perilous journey; and they even share their own frugal supplies with their former negro slaves, now confiscated for the king. Fortunately, the officer in charge of this expedition is humane, and does what he can to mitigate the hardships of the voyage. Arriving at New Orleans, the acting commandant generously provides a lodging for them until their departure, and the Capuchin priests there show them the utmost kindness and friendship; while D'Abbadie, the royal commissary, asks the French government to grant pensions to the exiles. The council grant Meurin

permission to return to his post among the Illinois savages. Returning to Europe, the Jesuits first land at the Spanish port of St. Sebastian, where there is a college of the order, in which they are gladly welcomed. To their surprise, they meet here and at Bayonne many of their brethren from France, also exiled by decrees of the parliaments there. After a time they proceed to Paris, to present D'Abbadie's letter to the duke de Choiseul.

Vol. LXXI. will contain the remainder of the text of our series. The Index will occupy Vols. LXXII. and LXXIII.

R. G. T.

MADISON, WIS., September, 1900.

CCXXIV (concluded)

Mission des Hurons du Détroit, 1733–56

Par Armand de la Richardie et Pierre Potier

The first installment of the document was given in Volume LXIX.; the remainder is herewith presented.

CONTINUATION DU LEVRE DE COMPTE À COMMENCER DU RETOUR DU P. DE LA RICHARDIE À LA MISSION

hæc meo tempore acta sunt.

je dois à parent Le menuisier 2. journées de travail

Parent des Miamis me doit 23 ℔ pour une chaudiere

je dois à cuillerier Le blutage de [*blank space in MS.*] minots de farine

je dois à s[t] andré 20 sols de broquettes

M[r] godefroi me doit 66 planches à couvrir . . . M[r] desruissau 55 . . . le P. bon 88

Le 25. aout 1747 j'ai engagé Le nomme joseph L'esperance p[r] me servir 3 ans au detroit, moyannant 50 ecus de gages que je dois Lui payer chaque année audit Lieu du detroit

je dois à valet 30 ℔ pr 3 pots de vin de portugal

je dois a M[r] cuillerier 100 ℔ pour une pirogue

je dois à parent Le menuisier 10 ℔ pour de L'ouvrage

je dois à L'ainé L'esperance 50 ℔ p[r] du blé d'inde

j'ai vendu au s[r] s[t] bernard soldat de cette garnison pour La somme de 400 ℔ de boisson qu'il doit me payer ici au detroit au mois de may 1748

aujourd hui 15 10bre 1747 j'ai envoyé au s[r] rené de Coüagne par le s[r] detailli interprete du detroit 7200 grains de porcelaine tant noire que blanche pour La vendre à Montreal en deduction de ce que je lui dois

je dois au s[r] de Lille La somme de 27 ℔ 10 sols pour 81 ℔ de bœuf qu'il m'a vendu à 6 sols La livre ce 17 10bre 1747

je devrai au printems 1748 700 ℔ et 10 de plus aux nommés Niagara campeau et charlot s[t] aubin pour

CONTINUATION OF THE BOOK OF ACCOUNTS, COMMENCING FROM FATHER DE LA RICHARDIE'S RETURN TO THE MISSION.

These things were done in my time.

I owe parent, The joiner, 2 days' work.

Parent, of les Miamis, owes me 23 livres for a kettle.

I owe cuillerier for The bolting of [*blank space in MS.*] minots of flour.

I owe st. andré 20 sols for tacks.

Monsieur godefroi owes me 66 boards for roofing; Monsieur desruisseau, 55;[1] Father bon, 88.

On the 25th of august, 1747, I engaged One joseph L'esperance to serve me for 3 years at detroit, in consideration of 50 écus for wages, which I am to pay Him every year at the said Place, detroit.

I owe valet 30 livres, for 3 pots of portuguese wine.

I owe Monsieur cuillerier 100 livres, for a pirogue.

I owe parent, The joiner, 10 livres, for work.

I owe The elder L'esperance 50 livres, for indian corn.

I sold to sieur st. bernard, a soldier of this garrison, 400 livres' worth of liquor, which he is to pay me here, in detroit, in the month of may, 1748.

This day, the 15th of December, 1747, I sent to sieur rené de Couagne by sieur detailli, the interpreter at detroit, 7,200 porcelain beads, both black and white, to be sold in Montreal on account of what I owe him.

I owe sieur de Lille The sum of 27 livres 10 sols, for 81 livres of beef, which he sold to me, at 6 sols A livre, this 17th day of December, 1747.

In the spring of 1748, I shall owe 700 livres and 10 more to Niagara campeau and charlot st. aubin,[2] for a frame barn, with roof and casing of sawn

une grange en charpente, comble, avec entourage de madriers sciés, et une batterie: Les susdits doivent aussi me couper, epointer et planter 1000 piés marchands de 10 piés de long p^r entourer ma cour et mon jardin

je dois à Mr Navarre 6 ℔ p^r 3 choses qu'il a acheté p^r moy

j'ai avancé à Niagara p^r Les travaux qu'il me doit faire une couverte blanche pour le prix de 25 ℔, ce 22 10bre 1747

je dois à henri Catin 600 ℔ pour ma maison du fort

je dois à Cuillerier Le blutage de 16 minots, sans Compter ce que le P potier lui devoit. 22 10bre 1747

p^r tous mes ouvrages, tant 1^eres entreprises que suivantes, je dois 1100 ℔ à niagara et à charlot S^t aubin: sur quoi Niagara a pris une paire de mitasse qui font 7 ℔, et charlot s^t aubin une chemise qui font 7 ℔ 15 fevrier 1748 . . . de plus à charlot s^t aubin une paire de mitasse 7 ℔

j'ai vendu a gervais un baril de sel p^r 6 pieces de pin et 100 planches ou madriers de plus au meme un baril de Lard pour 100 madriers

Le frere La tour doit 40 ℔ p^r une peau de vache

je dois à niagara un voyage de bois fevri[e]r 1748

1748

vendu à M^r cuillerier une paire de mitasse 7 ℔

INITIUM SECUNDI QUATERNIONIS

il me faut 400 planches et 100 madriers

M^le Royalle Couteaux et batte-feu . . . * Me Skotache: couteaux, rassade, 2 liv de vermillon

Les feuilles coupées de ce liv: de Compte, etant inutiles, leur contenu ayant eté rempli, commence

planks, and a threshing-floor. The said persons must also cut, point, and put up 1,000 running feet of rails, 10 feet long, to fence in my yard and garden.

I owe Monsieur Navarre 6 livres, for 3 chairs that he bought for me.

I advanced to Niagara, for The work that he is to do for me, a white blanket, price 25 livres, this 22nd day of December, 1747.

I owe henri Catin 600 livres for my house at the fort.[3]

I owe Cuillerier for The bolting of 16 minots, without Counting what Father potier owed him. December 22, 1747.

For all work done for me under the 1st and following contracts, I owe, 1,100 livres to niagara and to charlot St. aubin. On account of this, Niagara has taken a pair of mitasses, worth 7 livres; and charlot st. aubin a shirt, making 7 livres, february 15, 1748. Also, to charlot st. aubin, a pair of mitasses, 7 livres.

I sold to gervais a barrel of salt for 6 pieces of pine timber, and 100 boards or planks; also, to the same, a barrel of Pork for 100 planks.

Brother La tour owes 40 livres, for a cowhide.

I owe niagara for a load of wood, february, 1748.

1748.

Sold to Monsieur cuillerier a pair of mitasses, 7 livres.

BEGINNING OF THE SECOND QUATERNION.

I require 400 boards and 100 planks.

Mademoiselle Royalle: Knives, and steel for striking fire; *Madame Skotache: knives, glass beads, 2 livres of vermilion.

par Les dettes actives et passives de la mission des hurons du detroit erié, a commencer par larrivée du Convoi de 1748, commandé par M^r celoron. il n'est ici question que des dettes actives et passives contractées audit detroit; celles que laditte mission à contractées à Montreal, doivent s'y payer.

j'ai vendu à M^r godefroi La maison ou il loge au fort p^r La somme de 120 ℔ payables au mois de may prochain 1749. fait au detroit ce 13 juillet 1748. *de la Richardie*

j'ai repondu à Nicolas Catin p^r son neveu Niagara Campeau, p^r la somme de 350 ℔: ce 16 juillet 1748 . . . item p^r Le meme j'ai repondu à valet p^r la somme de 220 ℔: je dois en mon particulier audit valet la somme de 7 ℔

sur 104 ℔ que je redevois à charlot S^t aubin, je Lui ai donné en pelleteries 30 ℔, j'ai payé le reste à son ordre au s^r francheville: je ne lui dois plus rien

je dois encore au s^r henri Catin p^r la maison qu'il m'a vendu dans le fort 280 ℔: il a reçu de Me Caron 112 ℔; de moy 85 ℔ de peau de chevreux, 88 liv en Castor; de plus 30 messes qu'il m'a fait dire: de plus 25 ℔: de cuillerier au detroit ce 16 juillet 1748. *De la Richardie*

je ne dois rien dans le fort que Les sommes Cy dessus

Me Caron sur 853 ℔ m'a payé 112 ℔; elle me reste 741 ℔. depuis elle a payé a ma decharge à janis 60 ℔

Le s^r parent des miamis me doit 10 ℔ p^r une chaudiere

valet me doit 10 messes: 10 ℔ en deduction de ce que je lui dois

The leaves cut out of this Account-book being useless, owing to their contents being fulfilled, I begin with The active and passive debts [credits and debits] of the huron mission of detroit, erie, beginning with the arrival of the Convoy of 1748, commanded by Monsieur celoron.[4] Here there is no question of anything but the assets and liabilities contracted at detroit aforesaid; those contracted by the said mission at Montreal are to be paid there.

I sold to Monsieur godefroi The house in which he dwells at the fort, for The sum of 120 livres, payable in the month of may next, 1749. Done at detroit, this 13th of july, 1748. *De la Richardie.*

I became surety to Nicolas Catin for his nephew Niagara Campeau, for the sum of 350 livres, this 16th of july, 1748. *Item*, for The same, I became surety to valet for the sum of 220 livres. I owe to valet, on my private account, the sum of 7 livres.

Out of the 104 livres that I owed charlot St. aubin, I paid Him 30 livres in furs. I paid the remainder on his order to sieur franchèville; I now owe him nothing.

I still owe sieur henri Catin for the house he sold me in the fort 280 livres. He has received from Madame Caron 112 livres; from me, 85 livres in deerskins, 88 livres in Castor; also 30 masses that he asked me to say; also 25 livres from cuillerier, at detroit this 16th of july, 1748. *De la Richardie.*

I owe nothing in the fort except The Above sums.

Madame Caron paid me 112 livres, out of 853; she still has to pay me 741 livres. Since then, she has paid janis 60 livres on my account.

Sieur parent, of les miamis, owes me 10 livres, for a kettle.

cuillerier me doit 5 ℔ qu'henri Catin n'a point voulu recevoir

regis doit à francheville 3 ℔ p[r] une tuque. et à metayer 24 ℔ payables en blé d'inde au convoi de 1749, le tout p[r] 2. chemises de coton

ce 21 juillet j'ai vendu un baril de poudre avec 50 ℔ de bales et plomb à Me Cuillerier au prix que son mari jugera convenable à son retour de Montreal.

M[e] cuillerier m'a dit que son mari avoit pris chez moi 300 bales avec 2 ℔ et demi de poudre, outre les 6 ℔ qu'il m'avoit pretées et qu'il a repris: 29 juillet 1749

Charlot s[t] aubin a transporté la somme de 74 ℔ que je lui devois au s[r] francheville. franch[ev]ille est payé

j'ai Livré au s[r] henri Catin en payement de la maison qu'il m'a vendue, outre ce que dessus, la somme de 138 ℔ 5 s.

j'ai vendu à M[e] Cuillerier 2 ℔ de vermillon 24 ℔, une demi liv de Coton 3 fr:. —. de plus vendu au s[r] Catin p[r] 12 ℔ tant de fil de Rênes que de fil de poitou. je redois audit Catin 130 ℔ sur Laditte maison

j'ai payé Le s[r] pertuis, et il me redoit 110 sols, et 30 sols p[r] du Coton

M[e] cuillerier a pris depuis Le depart de son mari, outre ce que dessus, 4 liv et demi de poudre, une chemise de fem: une liv: de rassade, une douzaine et demi de Couteaux boucherons avec 3 douzaines d'alenes

j'ai vendu et livre à M[r] Le Commandant ma pirogue p[r] La somme de 100 ℔ payables au mois de may 1749

Valet owes me, for 10 masses, 10 livres, to be deducted from what I owe him.

Cuillerier owes me 5 livres, which henri Catin refused to accept.

Regis owes 3 livres to francheville, for a tuque [cap], and 24 livres to metayer,—payable in indian corn, when the convoy comes in 1749; the whole for 2 cotton shirts.

On this 21st of july, I sold a barrel of powder, with 50 livres' worth of bullets and shot, to Madame Cuillerier, at the price which her husband shall deem proper on his return from Montreal.

Madame cuillerier told me that her husband had taken at my house 300 bullets, with 2 livres and a half of powder, besides the 6 livres which he had lent me and which he took back; july 29, 1749.

Charlot st. aubin transferred the sum of 74 livres, which I owed him, to sieur francheville. Francheville is paid.

I Delivered to sieur henri Catin in payment of the house that he sold me, besides what is noted above, the sum of 138 livres 5 sols.

I sold to Madame Cuillerier 2 livres of vermilion, 24 livres; with half a livre of Cotton, 3 francs; also sold to sieur Catin 12 livres' worth of Rênes thread and of poitou thread. I still owe the said Catin 130 livres on The said house.

I paid sieur pertuis,[5] and he still owes me 110 sols, and 30 sols for some Cotton.

Madame cuillerier has taken, since her husband's departure, in addition to the above, 4 livres and a half of powder, one woman's chemise, one livre of glass beads, a dozen and a half of woodmen's Knives, with 3 dozen awls.

j'ai pris p^r 9 ℔ de fer à m^r godefroi en deduction sur Les 120 ℔ qu'il me doit

* je dois à chauvin 14 ℔ p^r avoir racommodé un soc

je dois 12 ℔ à parent p^r de L'ouvrage . . . à janis 10 ℔ p^r de L'ouvrage . . . à L'ainé L'esperance p^r avoir aidé janis 3 sols

* je dois à Deruisseau 100 ℔ p^r du desert qu'il a fait semblant de me faire —. de plus au meme 4 journees, 6 ℔.—. * à meloche une charrue, 10 ℔

je dois 15 ℔ à delisle p^r des ruelles

je dois 4 ℔ au nommé françois p^r des rabioles

M^r godefroi 30 sols p^r du Coton

je dois à boyer 10 liv: p^r 2 Cordes de bois

Me Cuillerier me doit 80 liv p^r un baril d'eau de vie qu'elle a prise p^r le s^r Carignan

je dois 10 liv: à fadius p^r ma glaciere . . . à Me Cuillerier Le blutage de 7. minots

Pertuis doit 30 s. p^r du coton . . . Robert doit 30 s p^r du coton

* Barte doit 44 ℔ p^r Limes et acier . . . Du mouchel 25 ℔ p^r de L'acier

M^e gouin me doit demi liv: de Coton. 3 ℔.

M^e cuillerier me doit 41 ℔, 10 s . . . 10 ℔ 10 s

je dois 4 ℔ à M^e cuillerier p^r 30 liv: de bœufs . . . item 30 s. p^r 2. perdrix

La bute, fils, me doit 80 liv: p^r un baril de vin

je dois 9 ℔ à un hom: de L'escorte p^r 6. cordes de bois

je dois faire payer à chicot à Montreal 34 ℔ p^r de la viande qu'il m'a fourni

* j'ai fait marché avec meloche p^r La charpente de mon eglise, maison, couverture & p^r la somme de 1000 liv —. et p^r chaque 100 de planches et de

I sold and delivered my pirogue to Monsieur The Commandant, for The sum of 100 livres, payable in the month of may, 1749.

I took 9 livres' worth of iron from monsieur godefroi, on account of The 120 livres that he owes me.

I owe chauvin 14 livres for mending a plowshare. *

I owe 12 livres to parent, for work; to janis 10 livres, for work; to The elder L'esperance, for helping janis, 3 sols.

I owe Deruisseau 100 livres for a clearing which he pretended to make upon my land; also to the same, 4 days' work, 6 livres; *to meloche a plow, 10 livres. *

I owe 15 livres to delisle, for some small wheels.

I owe 4 livres to one françois, for turnips.

Monsieur godefroi, 30 sols, for Cotton.

I owe boyer 10 livres, for 2 Cords of wood.

Madame Cuillerier owes me 80 livres, for a cask of brandy which she took for sieur Carignan.

I owe 10 livres to fadius, for my ice-house; to Madame Cuillerier, for The bolting of 7 minots.

Pertuis owes me 30 sols, for cotton; Robert owes 30 sols, for cotton.

Barte owes 44 livres, for Files and steel; Du mouchel 25 livres, for steel. *

Madame gouin owes me, for half a livre of Cotton, 3 livres.[6]

Madame cuillerier owes me 41 livres 10 sols; 10 livres 10 sols.

I owe 4 livres to Madame cuillerier, for 30 livres of beef; *item*, 30 sols, for 2 partridges.

La bute, *fils*, owes me 80 livres, for a cask of wine.

I owe 9 livres to a man of The escort, for 6 cords of wood.

I must have chicot paid, in Montreal, 34 livres for meat that he sold me.

madriers à 60 ℔.— et p^r ce qu'il me sciera à 30 ℔ le 100 — item avec janis, p^r 2. cheminées de pierre, foyers; p^r later, crepir, renduire et blanchir Le tout cy-dessus que meloche doit me faire, p^r La somme de 850 liv: et 3 minots de blé d'inde; et s'il renduit Les dehors, je lui dois payer 300 liv: de plus item avec parent p^r toute La menuiserie desdits batimens, p^r La somme de 1000 ℔, et 2 minots de blé d'inde: des 1000 ℔, 400 payables ici, et les 600 payables à montreal.

je dois à regis 5 minots et demi de blé d'inde que j'ai pris sur sa part. je lui dois aussi 6 livres de peau de chevreux

je devrai à Morand p^r 100 pieces de pin de sciage 250 liv . . . à Mini p^r Le quarré de L'eglise, et p^r comble et quarré de la maison, 400 liv: en billets . . . à claude et Niagara p^r le charriage des planches et madriers 40 liv:; de plus aux memes p^r le charriage du Cajeu de Mini 100 liv: moins 10 sols

M^r Le Commandant a paye 500 liv à mini

* Niagara a pris La ferme de cette mission Le 1er 7bre 1748 à condition d'en partager tout Le provenu avec les PP de laditte mission. je lui ai fourni 30 minots de semence de blé françois; 4 minots de pois; une charrue neuve, rouelles et soc neufs. je lui ai livré 4 bœufs illinois, 4 vaches de meme espece: un jeune cheval, et une vielle jument. de plus je lui ai avancé 150 ℔ p^r se batir une maison et une etable; Le tout à Condition qu'il nous Charira tous les hyvers 40 Cordes de bois de chauffage, et qu'il Labourera aussi tous les ans 3 arpens de terre pour y semer du blé d'inde au profit de la mission.

I have made a contract with meloche for The framework of my church, house, roof, etc., for the sum of 1,000 livres; and for every 100 boards and planks, at 60 livres; and, for what he shall saw for me, at 30 livres a 100. *Item*, with janis, for 2 stone chimneys and hearths; and for lathing, rough-casting, plastering, and floating The whole of the above that meloche is to do for me. He is to do it for The sum of 850 livres, and 3 minots of indian corn; if he rough-cast The outside, I am to pay him 300 livres more. *Item*, with parent for all The joiner-work of the said buildings, for The sum of 1,000 livres, and 2 minots of indian corn; of the 1,000 livres 400 are payable here, and 600 in montreal.

I owe regis 5 and a half minots of indian corn, which I took from his share. I also owe him 6 livres of deerskins.

I shall owe Morand, for 100 pieces of sawed pine, 250 livres; to Mini for The frame of The church, and for the roof and frame of the house, 400 livres in notes; to claude and Niagara, for carting the boards and deals, 40 livres; also to the same, for the cartage of Mini's Raft, 100 livres less 10 sols.

Monsieur the Commandant has paid 500 livres to mini.[7]

Niagara took The farm of this mission on The 1st of September, 1748, on condition of sharing all The produce thereof with the Fathers of the said mission. I furnished to him 30 minots of seed of french wheat; 4 minots of pease; and a new plow with new wheels and share. I gave him 4 illinois oxen, and 4 cows of the same breed; a young horse and an old mare. I also advanced to him 150 livres, to build himself a house and a stable — The whole on Condition that

en outre j'ai avancé audit Niagara La somme de 200 ℔ pour nous blanchir et boulanger pendant 2. ans, Lesquels 2 ans expirés, il sera obligé de nous blanchir et boulanger pendant Le tems de sa ferme, moyennant 100 ℔ par ans que la mission lui payera à la fin de sa ferme. il rendra Les ustenciles tels qu'il Les a reçus; et les animaux il les rendra de meme, et partagera Le provenû. Les souches seront aussi rendues

* Le s[r] chauvin Le 10 avril 1749 a pris La forge de cette mission avec conditions suivantes . . . 1° qu'on Lui livrera tous les ustenciles qui sont en nature de laditte forge; 2° qu'on Lui donnera L'acier et Les Limes qui viendront de montreal chaque année; 3° qu'il se batira une forge à Ladite mission et une maison quand il le pourra; 4° qu'en lui fournissant le fer il sera obligé de faire et de racommoder tout ce qui sera necessaire pour Les batimens et usages de la mission, et meme les armes; le tout gratuitement: moyennant cela la mission Lui cede tout le provenu de ladite forge, à condition de payer tous les ans aux missionnaires La somme de 300 ℔.

Planches . . . Robert m'en a scié 126; et plus 57 planches — 7 ℔ 10 s. de chariage — .47 ℔. 10 s: de sciage . . . * Niagara a rendu ici de chez meloche 253 planches; de plus 90 madriers; de plus 20 madriers; de plus 293 planches: total 660. le Chariage 39 ℔ . . . * Regis m'a charié de chez Meloche 192 madriers de bois blanc; de plus 40 madriers de 15 pies

Parent a pris chez nous au fort: 1° 2. madriers ou planches; 2° 15 ici; 3°. 7 la même; 4°. 4 chez meloche, et 14 chez robert, avec 12 que regis Lui a remis

he shall Haul 40 Cords of firewood for us every winter, and also Plow for us every year 3 arpents of land, in which indian corn will be planted for the benefit of the mission. I also advanced to the said Niagara the sum of 200 livres, for washing and baking for us during 2 years. On the expiration of these 2 years, he shall be obliged to wash and bake for us throughout The duration of his lease, in consideration of 100 livres per annum, which the mission will pay him at the end of his lease. He shall give back The implements in the condition in which he received Them; he shall give the animals back in the same way, and shall share The produce thereof. The original stock of animals shall also be returned.

On The 10th of april, 1749, sieur chauvin[8] took over The forge of the mission on the following conditions: 1st, that all the implements in kind in the said forge shall be delivered to Him; 2nd, that He shall be given The steel and Files that will come from montreal every year; 3rd, that he shall build himself a forge at The said mission, and a house as soon as he can; 4th, that, on being supplied with the iron, he shall be obliged to do and mend everything that may be necessary for The buildings and the use of the mission, and also the weapons — the whole free of charge. In consideration of the above, the mission makes over to Him all the profits of the said forge, on condition of his paying every year to the missionaries The sum of 300 livres.

Boards: Robert has sawed 126 for me; also 57 boards. 7 livres 10 sols for cartage; 47 livres 10 sols for sawing. *Niagara brought back here from meloche's 253 boards; also 90 planks; also 20 planks; also 293 boards: total, 660. Cartage, 39 livres.

j'ai payé a Moran 250 ℔ p^r Le bois de sciage que j'ai reçu de lui

j'ai payé à claude Campeau 82 ℔ p^r ce que je Lui dois, p^r chariage et p^r une piroguée de pierre

Barte et dumouchel ont fini de me payer L'acier que je Leur ai vendu

j'ai reçu de la veuve Caron 33 liv par pagée, et 140 liv: pesant de plomb

Meloche. je lui ai payé 100 ℔ moins 10 s: sur ses ouvrages, en menues pelleteries.— de plus 30 ℔ à Lui payées à ma decharge par m^e Caron.— de plus 100 pistoles à lui payées à ma decharge par Le Sr Carignan Commerçant au detroit.— de plus payé au susdit 300 ℔ par M^r navarre.— il est fini de payer

janis. je lui ai paye 39 ℔ 10 s: sur ses ouvrages, en menues pelleteries.— de plus 160 ℔ *par* [que] pierrot la Bute et Carignan Lui ont payées.— de plus 60 ℔ que la Caron lui a payées pour moi —.de plus 10 ℔ que je lui ai payées — de plus 268 ℔ à lui payées a ma decharge par le s^r gouin Commerçant au detroit.— de plus 259 ℔ au susdit par M^r navarre.— il est fini de payer

Parent. 112 ℔ à Lui payées à ma decharge par M^r godefroi.— de plus 63 ℔ à lui payées par le P. bon —.de plus 232 ℔ à lui payées à ma decharge par le s^r gouin commerçant au detroit —.de plus 5 ℔ p^r des messes —.de plus 600 ℔ par M^r navarre . . . il est fini de payer —.il a reçu 12 ℔ au dela de son payement

j'ai payé à L'esperance Le cadet La somme de 59 ℔ en deduction des 50 ecus que je lui devois p^r L'année qu'il m'a servi —.j'ai fini de payer au susdit les 50 ecus que je Lui devois

* Regis carted for me from Meloche's 192 planks of basswood; also 40 planks 15 feet long.

Parent took at our house in the fort: 1st, 2 planks or boards; 2nd, 15 here; 3rd, 7 also here; 4th, 4 at meloche's and 14 at robert's, with 12 that regis delivered to Him.

I paid Moran 250 livres for The sawed lumber that I received from him.

I paid claude Campeau 82 livres for what I owe Him for carting, and for a pirogue-load of stone.

Barte and dumouchel finished paying me for The steel that I sold Them.

I received from the widow Caron 33 livres per length of fencing, and 140 livres' weight of lead.

Meloche: I paid him, on account of his work, 100 livres less 10 sols, in small furs; also 30 livres, paid to Him on my account by madame Caron; also 100 pistoles, paid to him on my account by Sieur Carignan, Trader of detroit. Also paid 300 livres to the aforesaid, by Monsieur navarre. He is paid in full.

Janis: I paid him, on account of his work, 39 livres 10 sols in small furs; also 160 livres, *through* [that] pierrot la Bute[9] and Carignan paid Him; also 60 livres, that madame Caron paid him for me; also 10 livres, that I paid him; also 268 livres, paid to him on my account by sieur gouin, Trader at detroit; also 259 livres to the aforesaid, by Monsieur navarre. He is paid in full.

Parent: 112 livres paid to Him on my account, by Monsieur godefroi; also 63 livres, paid to him by Father bon; also 232 livres, paid to him on my account by sieur gouin, trader at detroit; also 5 livres, for masses; also 600 livres, by Monsieur navarre. He is paid in full. He has received 12 livres more than he is entitled to.

M^e cuillerier me doit 51 ℔ 5 s: p^r de la porcelaine qu'elle m'a vendue —.la meme me devoit 90 ℔ p^r Les fournitures ci-dessus; et moi je lui devois 16 ℔ pour ce qu'elle m'a fourni: elle a payé à ma decharge La somme de 74 ℔ au s^r francheville, ce qui fait qu'elle et moi sommes quittes p^r les 90 ℔, et qu'elle ne me doit que Les 51 ℔ de porcelaine vendue

j'ai emprunté au s^r parent des m^is La valeur de 135 planches de 10 pies: celles qu'il m'a pretées sont de 15 et 12 pies: je les dois rendre le plutot que je pourrai — de plus au meme 25 madriers sur le pié de 10 pies le madriers; ils sont de 12 et de 14

Le s^r gouin m'a prêté 100 planches et 15 madriers: moyennant 100 planches de pin je serai quitte avec lui

je devois à feu henri Catin 130 ℔ p^r la maison du fort qu'il m'avoit vendue 600 ℔. Le s^r Dumouchel à qui j'ai vendu laditte maison a payé au s^r parent des m^is Lesdittes 130 ℔, Lequel parent est substitué commis, des heritiers du feu henri Catin —.Ledit dumouchel me doit sur laditte maison La somme de 470 ℔

je dois à Dubois 10 ℔ p^r une moitie de veau

* Le P. bon me doit 72 ℔ qu'il n'a voulu me payer qu'en les transferant à Niagara qui Les lui doit, Lequel niagara a voulu etre payé par moy-meme

je dois à M^r godefroi 22 pieces de pin de bois de sciage à 3 ℔ la piece

je dois à Malet 12 livres de bœuf à 7 sols la liv:

je dois à mes scieurs de planches Le sciage de 26 planches sur le pié de 45 ℔ Le cent

j'ai payé à valet 72 ℔ pour Niagara à qui je les dois p^r du chariage —.de plus au meme 217 ℔ pour le

I paid L'esperance, The younger, The sum of 59 livres, on account of the 50 écus that I owed him for The year during which he served me. I have finished paying the aforesaid the 50 écus that I owed Him.

Madame cuillerier owes me 51 livres 5 sols, for porcelain beads that she sold for me. The same owed me 90 livres for The above supplies, and I owed her 16 livres for what she supplied me; she paid on my account The sum of 74 livres to sieur francheville; thus she and I are quits for the 90 livres, and she owes me only The 51 livres for the porcelain sold.

I borrowed from sieur parent of les miamis The equivalent of 135 boards 10 feet long; those that he had lent me are 15 and 12 feet. I am to return them as soon as I can. Also, from the same, 25 planks at the rate of 10 feet to the plank; they are 12 and 14 feet.

Sieur gouin lent me 100 boards and 15 planks; with 100 pine boards I shall be quit with him.

I owed the late henri Catin 130 livres for the house in the fort that he sold me for 600 livres. Sieur Dumouchel to whom I sold the said house, paid to sieur parent of les miamis The said 130 livres; The said parent is substituted as agent for the heirs of the late henri Catin. The said dumouchel owes me on the said house The sum of 470 livres.

I owe Dubois 10 livres, for half a carcass of veal.

Father bon owes me 72 livres, which he would pay me only by transferring them to Niagara, who owes Them to him; The said niagara wished to be acquitted of his debt by myself. *

I owe Monsieur godefroi 22 pieces of pine, sawed timber, at 3 livres apiece.

I owe Malet for 12 livres of beef, at 7 sols a livre.

meme Niagara.—je redois audit valet pour compensation des payemens qu'il recevra à Montreal, au Lieu de les recevoir ici, La somme de 70 ℔

j'ai payé à nicolas Catin la somme de 350 ℔ qu'il touchera à montreal par le moyen de 412 ℔ qu'il y recevra en billets sur le pié de 30 pour cent, sur quoi je lui suis redevable de 43 ℔ payables ici au mois de may 1750. Laditte somme est à L'acquit de Niagara

j'ai reçu de M^e^ caron, en deduction de ce qu'elle me doit, 144 livres de plomb brut, sur le pie de 7 sols la livre avec 33 livres de pelleteries que L'ainé Page m'a donné à sa decharge

je dois à cuillerier 28 ℔ qu'il a données à un soldat qui m'a vendu du lard . . . de plus au meme 50 ℔ pour un baril de vin qu'il m'a vendu —.de plus au meme 6 pots de vin à 4 francs le pot —.de plus Le blutage de 26 minots

je dois à louison 4 ℔ pour 4 poulets —.de plus 4 ℔ pour 4 poulets

je dois à la fleur 6 livres de cendrée à 15 sols La livre

j'ai payé à meloche 144 livres de plomb brute, en payement des 60 ℔ que je lui devrai pour L'etable qu'il me doit faire

je dois 6 livres de bœufs à malet à 7 sols la livre

je dois à parent des m^ls^ un madrier de pin

je dois à chicot 18 ℔ de tabac pour le frere La tour qu'il m'a vendu 15 sols la livre

* j'ai donné au nommé sans quartier 1556 grains de porcelaine, à me vendre dont il retirera pour sa peine Le quart du provenu de la vente, sur quoi j'ai reçu 4 livres de Castor

I owe my sawyers for sawing 26 planks, at 45 livres A hundred.

I paid valet 72 livres for Niagara, to whom I owe them for carting. Also, to the same, 217 livres for the same Niagara. I also owe the said valet, as compensation for the payments that he will receive in Montreal Instead of receiving them here, The sum of 70 livres.

I paid nicolas Catin the sum of 350 livres, which he will receive in montreal by means of 412 livres that he will receive in notes at the rate of 30 per cent.[10] On these I owe him 43 livres, payable here in the month of may, 1750. The said sum is paid in discharge of Niagara.

I received from Madame caron, on account of what she owes me, 144 livres of pig-lead, at 7 sols a livre, with 33 livres of furs which The elder Page gave me on his account.

I owe cuillerier 28 livres, which he gave to a soldier who sold me some pork. I owe the same 50 livres, for a cask of wine that he sold me; also, to the same, 6 pots of wine, at 4 francs a pot. Also for The bolting of 26 minots.

I owe louison 4 livres, for 4 fowl; also 4 livres, for 4 fowl.

I owe la fleur for 6 livres of dust-shot, at 15 sols A livre.

I paid meloche 144 livres of pig-lead, in payment of the 60 livres that I shall owe him for The stable that he is to put up for me.

I owe malet for 6 livres of beef, at 7 sols a livre.

I owe parent of les miamis for one pine plank.

I owe chicot for 18 livres of tobacco for brother La tour, which he sold me at 15 sols a livre.

* je dois à M^r navarre 55 vitres de 6 sur 7, moitie entieres, moitie brisées: j'en ai rendu onze

tout Le ci-dessus supputé, je dois ici 335 ℔, et il m'y est du 120 ℔. sur quoi sont comprises les 72 ℔ que le P. bon me doit; niagara n'ayant pas voulu Les recevoir de lui: je devois laditte somme audit niagara, et j'ai eté obligé de Les emprunter de valet a qui Ledit niagara les devoit

j'ai fini de payer meloche p^r L'etable qu'il m'a faite. il est aussi payé p^r tous mes batimens

je dois à la gambille 200 broquettes à 10 sols le cent—.de plus au meme une pipe avec ses pinces.—lui me doit 10 sols p^r la quête d'un pain beni

Barte me doit une livre de vermillon, et 3 paires de mitasses

Louïson me doit 20 messes p^r son fils

je dois à champagne 20 ℔ p^r huile et suif.

j'ai repondu à meloche pour un minot de blé d'inde p^r M^le royalle

je dois à cecyre Le chariage de 25 pieces de bois de sciage

je dois à Moran 20 ℔ p^r le chariage de 49 pieces de bois de sciage au moulin de meloche

je dois à Louison Campeau 24 poulets en Comprennant Les ci-dessus mentionnés; il m'a donné Les 4 derniers lardés

* j'ai donné à la la forêt une couverte de 2 points et demi, pour une tres grande vessie d'huille qu'elle me doit donner au printems prochain—.de plus à la meme 6 livres de vermillon qu'elle m'a vendu à 4 Castor la livre

j'ai livré à la gambille 6 liv: de vermillon à 5 Castors la livre—.de plus pour 5 Castors d'alenes

I gave one sans quartier 1,556 porcelain beads to sell for me, from which he will receive for his trouble one-fourth of the proceeds of the sale, on which I have received 4 livres of Castor. *

I owe Monsieur navarre 55 panes of glass, 6 by 7, half unbroken and half broken; I have returned him eleven. *

All The above reckoned up, I owe here 335 livres, and 120 livres are due me, in which are included the 72 livres that Father bon owes me. As niagara would not accept Them from him, I owed that sum to niagara, and I was obliged to borrow Them from valet, to whom niagara owed them.

I have finished paying meloche for The stable that he put up for me; he is also paid for all my buildings.

I owe gambille's wife for 200 tacks, at 10 sols a hundred; also, to the same, for a pipe with its tongs; she owes me 10 sols for the collection for the blessed bread.

Barte owes me a livre of vermilion and 3 pairs of mitasses.

Louïson owes me for 20 masses for his son.

I owe champagne 20 livres, for oil and tallow.

I became surety to meloche for Mademoiselle royalle, for a minot of indian corn.

I owe cecyre for carting 25 pieces of lumber for sawing.

I owe Moran 20 livres, for carting 49 pieces of lumber to be sawed at meloche's mill.

I owe Louison Campeau for 24 fowl, Including Those mentioned above; he gave me The last 4 larded.

I gave la forêt's wife a blanket, size 2 and one-half points,[11] for a very large bladder of oil which she *

Me gervais me doit 7 messes —.de plus 8 messes

je dois à louison Campeau 20 liv: de graisse melée à 10 s: la livre —.de plus au meme un baril d'eau de vie 80 ℔.

je dois à la gambille 10 liv: de bœuf, et 3 francs pr une moitie de chevreuil

je dois 11 liv: de bœuf à niagara, que je lui payerai quoiqu'il m'en ait fait present

je dois 12 liv: a claude Campeau pr 6 minots de blé qu'il m'a moulu; sur quoi il me doit 5 ℔ pr 5 messes

je dois à la gambille 4 liv: de peau de chevreuil pr faire des souliers à regis —.le meme me doit 6 mouchoirs a 6 ℔ piece, et 500 haims a Barbue à 50 sols le cent

je dois 20 ℔ à Me caron pour ma moitie d'un cochon qu'elle engraisse à frais communs

Louison Campeau m'a Commandé 20 messes

je dois 4 ℔ à françois pr des rabioles

je devrai à goscelin & 8 arpens et un quart de desert qu'il m'a fait à 20 ℔ L'arpent. je lui dois 19 cordes de bois à 3 sols la corde.— il a fait becher mon jardin, et donne plus d'une demi journée a ma glaciere

je dois 3 ℔ à chicot pr 2 petits dindes —.de plus au meme 6 ℔ pour 4 d'indes

j'ai reçu 5 perdrix de Me Le duc, desquels elle m'en devoit 3 moins 5 sols.

je dois au sr Louison Campeau 12 ℔ pr du sel —.de plus 50 ℔ pr un baril de vin —.de plus 70 ℔ pr un baril d'eau de vie

* je dois une peau de chevreuil pr des souliers du P. potier —.j'ai donné à vendre au meme 18 ℔ de Caffé

is to give me next spring; also, to the same, 6 livres of vermilion, which she sold for me at 4 Castors a livre.

I delivered to gambille's wife 6 livres of vermilion, at 5 Castors a livre; also 5 Castors' worth of awls.

Madame gervais owes me for 7 masses; also for 8 masses.

I owe louison Campeau for 20 livres of mixed fat, at 10 sols a livre; also, to the same, for a cask of brandy, 80 livres.

I owe gambille's wife for 10 livres of beef, and 3 francs for half a deer.

I owe niagara for 11 livres of beef, which I shall pay him, although he made me a present of it.

I owe 12 livres to claude Campeau, for 6 minots of wheat which he ground for me; on this he owes me 5 livres for 5 masses.

I owe gambille's wife 4 livres for deerskin to make shoes for regis. The same owes me for 6 handkerchiefs, at 6 livres each; and 500 Catfish hooks, at 50 sols a hundred.

I owe 20 livres to Madame caron for my half of a pig that she is fattening at our joint expense.

Louison Campeau Asked me to say 20 masses.

I owe françois 4 livres for turnips.

I shall owe goscelin and others for clearing 8 and a quarter arpents of land, at 20 livres An arpent. I owe him for 19 cords of wood, at 3 sols a cord. He has spaded my garden, and done more than half a day's work at my ice-house.

I owe 3 livres to chicot for 2 small turkeys; also, to the same, 6 livres for 4 turkeys.

I have received 5 partridges from Madame Le duc,[12] of which she owed me 3, less 5 sols.

I owe sieur Louison Campeau 12 livres, for salt;

j'ai preté à niagara une paire de mitasse —.j'ai repondu p^r^ lui de 20 ℔ p^r^ 10 cordes de bois

je dois outre que ce que dessus à cuillerier Le blutage de 5 minots

j'ai repondu à Courtois p^r^ 111 ℔ 15 sols que goscelin et ses Camarades Lui doivent —.j'ai aussi repondu p^r^ Les memes p^r^ 65 ℔ qu'ils doivent à gibaud —.j'ai payé en son entier Lesdits goscelin et ses camarades

* outre Les 1^eres^ semences que Niagara a reçu de moi, j'y ai ajouté 6 minots d'avoine et 3 quart de pois

je dois Le blutage de 24 minots à cuillerier: en tout Le blutage de 57 minots

Ce 20 avril 1750 Le s^r^ pilet à commandé au P potier 30 mefses p^r^ sa defunte fem:, dont il n'en doit payer que 15 au mois de may 1751 —.Le P. bon m'en a Commandé 20 pour Le meme payables au meme mois et année

pour toute La farine blutée qui est 59 minots; 12 ℔, moins 4 sols

Le 20 may 1750 —.j'ai commencé à faire boulanger 835 liv: de farine, 24 liv: par fournée

j'ai fini de payer la gambille. je lui ai donné à prendre sur Le s^r^ marsac tout ce que Ledit marsac me devoit, qui faisoit La somme de 586 ℔, sur quoi La gambille payera à ma decharge 400 ℔ à mes creanciers, après quoi il sera quitte avec moy

arretée de comte avec cuillerier 58 ℔ qu'il tirera du P. bon; ce 19 may 1750. il est payé

j'ai reçu du s^r^ barte armurier au detroit La somme de 312 ℔ à La decharge du s^r^ dumouchel forgeron, à qui Ledit barte devoit Laditte somme et au dela, pour la maison du fort que je lui ai vendu L'an passé 1749

also 50 livres, for a cask of wine; also 70 livres, for a cask of brandy.

I owe for a deerskin for Father potier's shoes. I gave the same 18 livres of Coffee to sell. *

I lent niagara a pair of mitasses. I became surety for him for 20 livres, for 10 cords of wood.

In addition to the above, I owe cuillerier for The bolting of 5 minots.

I became surety to Courtois for 111 livres 15 sols, which goscelin and his Comrades owe Him. I also became surety for The same for 65 livres, which they owe gibaud. I paid The said goscelin and his comrades in full.

Besides The 1st seeds that Niagara received from me, I added 6 minots of oats and 3 quarters of a minot of pease. *

I owe cuillerier for The bolting of 24 minots; in all for The bolting of 57 minots.

On this 20th of april, 1750, sieur pilet asked Father potier to say 30 masses for his deceased wife,[13] whereof he is to pay for 15 only in the month of may, 1751. Father bon Asked me to say 20 for The same, payable in the same month and year.

For all The bolted flour, that is 59 minots: 12 livres less 4 sols.

On the 20th of may, 1750, I began to get 835 livres of flour baked — 24 livres in each baking.

I have finished paying gambille's wife. I gave her an order on sieur marsac for all The said marsac owed me,[14] which amounted to The sum of 586 livres; of this gambille's Wife will pay on my account 400 livres to my creditors, after which his account with me will be settled.

Settlement of accounts with cuillerier: 58 livres,

je dois une paire de mitasse à M^r La mothe pour du suif qu'il a acheté pour moy —.

M^r La mothe m'a commandé 30 messes qu'il payera L'an prochain 1751

M^r navarre m'a preté 4 ℔ et un quart de poudre, avec la gargouse, et 7 ℔ et demi de plomb, à rendre au convoi

Niagara m'a preté un quart de blé froment

Cuillerier m'a preté 3 liv: de sels à rendre au convoi

il manque 2. planches sur les 40 de 15 pieds. il y a 5 madriers au dessus des soixante

j'ai emprunté 2 ℔. de caffé à M^e gervais

je suis fini d'etre payé p^r la terre que je vendis à defunt Caron:— je le suis aussi pour la maison que j'ai vendu à dumouchel. 7 aout 1750

j'ai livré à chauvin 600 grains de porcelaine pour Les donner au nommé la framboise habitant du poste de vincennes, qui m'en a payé 1200 grains. Mr de Raymond Commandant aux m^is lui fera livrer par Le soldat nommé sans-quartier les 600 grains que je lui dois encore: Ledit soldat en a ou doit avoir à moy 1550 grains. sur lesquels j'ai reçu 4 ℔ de castor; j'ecris à M^r raymond p^r cela

j'ai remis à chauvin forgeron de cette mission La somme de 100 ℔ sur les 300 ℔ qu'il doit donner tous les ans à Laditte mission pour Le dedomagement de L'acier et du fer que je n'ai pus Lui donner cette année 1750

j'ai livré au s^r Roy voyageur 3 paquets p^r Les remettre à montreal au s^r rené de Coüagne; Le fret de ces 3 paquets est de 36 liv:, le portage Compris: L'un est de Castor pesant 92 ℔; L'autre de 150 chats

which he will draw from Father bon; this 19th of may, 1750. He is paid.

I received from sieur barte, armorer, at detroit, The sum of 312 livres in discharge of sieur dumouchel, blacksmith, to whom The said barte owed That sum and more for the house in the fort that I sold him last year, 1749.

I owe a pair of mitasses to Monsieur La mothe, for tallow that he bought for me.

Monsieur La mothe asked me to say 30 masses, for which he will pay next year, 1751.

Monsieur navarre lent me 4 livres and a quarter of powder, with the cartridge, and 7 livres and a half of shot; to be returned when the convoy arrives.

Niagara lent me a quarter of a minot of wheat.

Cuillerier lent me 3 livres of salt, to be returned when the convoy arrives.

2 boards are missing out of the 40 of 15 feet; there are 5 planks over and above the sixty.

I borrowed 2 livres of coffee from Madame gervais.

I am paid in full for the land that I sold the late Caron; also for the house I sold dumouchel, august 7, 1750.

I delivered to chauvin 600 porcelain beads, to be given to one la framboise, a resident of the post of vincennes, who paid me 1,200 beads. Monsieur de Raymond, the Commandant at les miamis, will cause to be delivered to him by The soldier called sans-quartier the 600 beads that I still owe him.[15] The said soldier has or should have 1,550 beads belonging to me, on which I have received 4 livres of castor. I am writing to Monsieur raymond on the subject.

I remitted to chauvin, the blacksmith of this mission, The sum of 100 livres out of the 300 that he is to pay The said mission every year, as compensation

couvert de 2. Castors; le 3me de 48 pichous 75 loutres; 28 chats, et 43 ℔ pesant de Castor. Le port de 2 des 3 paquets a eté payé ici par une chaudiere couverte. 20 aout 1750

j'ai pris 15 ℔ de bœufs à Me Caron à 6 sols La livre payables au printems 1751.—4 ℔ 10 s

La gambille nous a fait une fournée de pain, qu'il nous fait payer 30 sols.—il m'a vendu un chapeau 3 ℔. une Corne 7 ℔ 10 s:

La Bute m'a preté 10 ℔ de tabac à rendre sur le Rolle du Roy que son fils est allé chercher a niagara

j'ai preté à parent des mis Les pieces de bois de sciage que j'ai au moulin de meloche à condition qu'il en rendra autant sur la meme place au printems prochain 1751

Parent Le menuisier est payé pour tout ce qu'il a fait dans L'eglise, et pour ce qui reste à y faire: qui consiste dans une balustrade telle qu'il a tracée, dans un Confessional tel qu'est celui qu'il a deja fait. dans 2. commodes pour la sacristie, L'une pour Les devants d'autels, L'autre pour Les ornemens, Linges &. et enfin dans 2 chapelles, si on Les juge necessaires. recemment on lui a livré 34 madriers, independamment du sanctuaire qu'il a dit etre fait, et bien des bouts de planches et madriers qu'il a emportés pendant L'hiver

j'ai envoyé au sr René de couagne un billet de 100 ℔ que j'ai reçu du P bon. le frere la tour est porteur dudit billet

* j'ai pris au sr la Bute un sac de 50 ℔ de plomb ou bales que je lui rendrai au convoi, si ledit sr n'en n'avoit pas reçu un semblable pour moy, avec

for The steel and iron that I was unable to give Him this year, 1750.

I delivered to sieur Roy, voyageur, 3 packages to be handed over, at montreal, to sieur rené de Couagne; The freight on these 3 packages is 36 livres, Including the portage. One consists of Castor, and weighs 92 livres; Another of 150 raccoon-skins, covered with 2 Castors; the 3rd, of 48 lynx-skins, 75 otters, 28 raccoons, and 43 livres of Castor. The freight on 2 of these 3 packages was paid here by a covered kettle; august 20, 1750.

I took 15 livres of beef from Madame Caron at 6 sols A livre, payable in the spring of 1751; 4 livres 10 sols.

Gambille's wife baked us a batch of bread, for which he makes us pay 30 sols. He sold me a hat for 3 livres, a Horn for 7 livres 10 sols.

La Bute lent me 10 livres of tobacco, to be returned out of le Roy's Roll, which his son has gone to get at niagara.

I lent parent, of les miamis, The pieces of sawed timber that I have at meloche's mill, on condition that he will give back as much at the same place next spring, 1751.

Parent, The joiner, is paid for all the work that he has done in The church, and for what remains to be done. This latter consists of an altar-railing, which he has drawn; a Confessional, similar to the one already made by him; 2 closets for the sacristy — one for The altar-fronts, and The other for The ornaments, Linen, etc.; and, finally, 2 chapels, if They are deemed necessary. Recently, 34 planks were delivered to him independently of the sanctuary, which he says is done; and many board and deal ends, that he took away during The winter.

obligation de me L'apporter. j'ai reçu de Lui 50 ℔ de plomb, outre le sac Ci-dessus.

Me st martin m'a fait mes chemises de traite 3 ℔. elle a passé un journée ici à coudre pour moi 3 ℔

je dois 3 ℔ et demi de tabac illinois à Me gervais, et elle doit 18 messes.

QUADAM AD VILLAM NOSTRAM PERTINENTIA

Le P. de la Richardie donna ce qui suit a Niagara lors qu'il entra dans La ferme en 1748

1e charrue neuve
1 Soc racommodé tout en neuf
1 coutre et un Coutereau sans etre racommodés
1 ruelle neuve

Donné à Niagara par Le frere

L'avaloire (ou culier) avec les 2. chaines
Les 2 phetons (2 chevilles qi tiennent au Collier
La grande chaine de charrue
La chaine de bascu
La chaine de Traine
2. chevilles de fer pour la charrue
La Dossiere avec les anneaux de fer
1. van que les animaux ont cassé . . . * nota il doit en rendre un neuf

*Meubles qui manquent à la ferme, et qui convient de faire faire . . . * Niagara s'est offert de les faire pendant L'hiver*

1e charette à blé
1e charette à bois
1e traine
2 colliers pour les chevaux

I sent to sieur René de couagne a note for 100 livres, which I received from Father bon. Brother la tour is the holder of this note.

I took from sieur la Bute a bag containing 50 livres of shot or bullets, which I shall return to him when the convoy comes, if the said sieur have not received a similar one for me, with the obligation of bringing It to me. I received from Him 50 livres of shot, besides the Aforesaid bag. *

Madame st. martin made my trade-shirts, 3 livres; she spent a day here sewing for me, 3 livres.

I owe Madame gervais for 3 livres and a half of illinois tobacco, and she owes me for 18 masses.

CERTAIN ARTICLES BELONGING TO OUR ESTABLISHMENT.

Father de la Richardie gave the following to Niagara, when he came to The farm in 1748:

1 new plow.
1 Plowshare, repaired as good as new.
1 colter and Cutter, not repaired.
1 new plow-wheel.

Given to Niagara by The brother:

The breeching-strap, with the 2 chains.
The 2 collar-hooks (2 pins which are attached to the collar).
The long plow-chain.
The swingletree chains.
The Sled-chain.
2 iron pins for the plow.
The Back-pad with iron rings.
1 winnower which had been broken by the animals.

* *Nota.* He is to give a new one.

1e paire de Roue
2 jougs pour les bœufs avec 2 proues
4 courroyes pour les bœufs
2 paires de traits pour les chevaux
1e sellette pour Le cheval
2 brides avec les mords, rennes, 2 œillieres, 1e gorgiere, 2 travers
4 fers de cheval

Le 30 aout 1750 animaux de La ferme animaux entierement à la mission

2. Paires de Bœufs, scavoir
1° Nico — qui a 7. ans
2° Taupin — qi a 7 ans
3° Les 2 bœufs que niagara avoit eu de Beaubien qu'il changea pour 2. des notres
4 vaches — savoir
1° La noire — qui a 15 ans
2° La Niagara — qi a 5 ans
3° la Beaubien changée pour la blanche à 4 ans
4° une Taure d'un an — nommé Blanchette
2. chevaux, sçavoir
1° berlingan: qui a 7 ans
2° souris jument prèt à pouliner — a 17 ans

animaux à partager entre Le fermier et la mission

1 Taureau de 18 mois
1 autre Taureau aussi de 18 mois
1 genisse de 6. mois
1 autre genisse de 2. mois et demi

Preté à niagara

rendus 23 liv et demi de farine
rendus 4 Pains

*Articles wanting at the farm and which must be made. * Niagara has offered to make them during The winter:*

1 cart for wheat.
1 wood-cart.
1 sled.
2 collars for horses.
1 pair of Wheels.
2 yokes for oxen with 2 poles.
4 straps for oxen.
2 pairs of traces for horses.
1 saddle for A horse.
2 bridles with bits, reins, 2 blinkers, 1 throat-lash, 2 brow-bands.
4 horseshoes.

August 30, 1750. Animals on the farm. Animals belonging entirely to the mission.

2 Yoke of oxen, as follows:
1st, Nico, 7 years old.
2nd, Taupin, 7 years old.
3rd, The 2 oxen which niagara had from Beaubien, and which he exchanged for 2 of ours.
4 cows, namely:
1st, La noire, 15 years old.
2nd, La Niagara, 5 years old.
3rd, la Beaubien exchanged for la blanche, 4 years old.
4th, a yearling Heifer called Blanchette.
2 horses, namely:
1st, berlingan, 7 years old.
2nd, souris, a mare about to foal, 17 years old.

Animals to be shared between The farmer and the mission:

1 Bull, 18 months old.

rendus une Tille egarée par les bas-jaunes

Semences de 1750 . . . 37 minots de [*blank space in MS.;* blé?] . . . 6 minots d'avoine . . . , et 3 quarts de pois . . . * Nota: La recolte a eté de 1050 gerbes: il faut 7 gerbes au minot, et par consequent il doit y avoir 150 minots — oter-en 40 pour la semence, restent 110, dont 55 pour notre part

La Recolte de blé a ete de 150 minots . . . La Recolté de ble d'inde de 40 minots, dont 7 minots et demi d'epiochons: Regis en a eu Le tiers . . . la recolte d'avoine de 16 minots . . . et celle de pois de 2. minots

oignons . . . 800 en tresses . . . 553 non tressés . . . et 347 sives . . . (Total 1600) 240 ails, dont 180 en 4 tresses —

PRETÉ OU EMPRUNTÉ . . . CREDITS ACTIFS ET PASSIFS &

en 1750

[θ] 1 Sept — preté un pain à Niagara

[θ] 1 — preté 2 pains à Niagara par regis

[θ] 4 — preté 5 pains à la niagara

[θ] 8 oct. — emprunté 4 liv: de plomb du P. bon

[θ] 8 — Regis acheta de courtois 1. cinture 1 écu

[θ] 12 — emprunté de Me de Quindre 1. pain d'environ 3 liv et demi

[θ] 12 — emprunté du P. bon 3 bout: de vin

[θ] 13 — je dois 13 ℔ 10 s. à jaqueau S. aubin pour avoir moulu 9 minots de blé au moulin de meloche, à 30 sols du minot

[θ] 14 — je doîs le blutage de 9 minots

[θ] 14 — rendu à Mr Navarre 13 quarreaux de vitres sur 50 qu'on lui doit

1 other Bull, also 18 months old.
1 heifer, 6 months old.
1 other heifer, 2 and a half months old.

Lent to niagara:

23 livres and a half of flour. *Returned.*
4 Loaves. *Returned.*
One carpenter's Axe, mislaid by the bas-jaunes.[16] *Returned.*

Seed sown in 1750: 37 minots of [*blank space in MS.;* wheat?]; 6 minots of oats and 3-fourths of a minot of pease. **Nota:* The crop was 1,050 sheaves; 7 sheaves go to the minot, consequently there must be 150 minots; deduct 40 for seed, and 110 remain, of which our share is 55.

The wheat Crop was 150 minots; The Crop of indian corn, 40 minots, of which 7 and a half minots are side-ears. Regis has had A third thereof. The oat crop was 16 minots; and that of pease, 2 minots.

Onions: 800 in hanks, 553 not in hanks; and 347 chives (Total 1600). 240 garlic plants, of which 180 are in 4 hanks.

LOANED OR BORROWED. ACTIVE AND PASSIVE DEBTS, ETC.

In 1750.

September 1. Lent a loaf to Niagara. [0]
1. Lent 2 loaves to Niagara, by regis. [0]
4. Lent 5 loaves to niagara's wife. [0]
October 8. Borrowed 4 livres of shot from Father bon. [0]
8. Regis bought a belt from courtois, for 1 écu. [0]
12. Borrowed from Madame de Quindre[17] 1 loaf, of about 3 and a half livres. [0]
12. Borrowed from Father bon 3 bottles of wine. [0]

en 1750.

[θ] 16 — emprunté de Niagara 12 œufs, et 1e assieté de sucre, par ordre du Pere

[θ] 26 — preté 2. pains à Niagara

[θ] 30 — donné à Niagara un flaccon de vin par ordre du pere

[θ] 2 Nov: — un couteau donné à Rapin

[θ] 3 — un flaccon de vin donné a la Niagara

[θ] 3 — un corne achetée de courtois. 1. ecu

[θ] 5 — Le Poële preté à de Quindre av[e]c les 4 tuyaux

[θ] 5 — rendu au P. bon 3. bout de vin blan, pour 3. de rouge qu'il m'avoit preté

[θ] 5 — pretés 2. pains à Niagara

[θ] 6 — une voile emprunté de Navarre

[θ] 7 — 1 aune de molleton blan donnée à rapin pour se faire de mitasses — item un tiers d'aune pour des mitaines

[θ] 7 — 1. pain preté à Niagara

[θ] 8 — 1. flaccon d'eau de vie donné à la Niagara

[θ] 14 — La pierre du Poële et la scie de travers pretés au P. bon

[θ] 14 — 100 messes à L'intention du P. bon

[θ] 14. fromage du païs, un peu de fromage de gruiere — la moitié d'une carotte de tabac du tabac rapé moisi et 2. biscuits, à moi donnés par Le P bon

[θ] 14 — 15 ℔ de vaches achetées de bapt: Campeau à 6 s. la liv (4 fr 10 s.)

[θ] 24 — Navarre m'envoia (don) une Carotte de tabac et 1. peau de chevreuil

[θ] 26 — d'inde et fesse de chevreuil de S Maurice

[θ] 27 — outarde et quartier de petit chevreuil de S. Maurice

In 1750.

13. I owe 13 livres 10 sols to jaqueau St. aubin for grinding 9 minots of wheat in meloche's mill, at 30 sols a minot. [0]

14. I owe for the bolting of 9 minots. [0]

14. Returned to Monsieur Navarre 13 panes of glass, out of 50 that we owed him. [0]

16. Borrowed from Niagara 12 eggs and 1 plateful of sugar, by order of the Father. [0]

26. Lent 2 loaves to Niagara. [0]

30. Gave to Niagara one flask of wine, by order of the father. [0]

November 2. One knife given to Rapin. [0]

3. A flask of wine given to Niagara's wife. [0]

3. A powder-horn bought from courtois, for 1 écu. [0]

5. The Stove lent to de Quindre with 4 stovepipes. [0]

5. Returned to Father bon 3 bottles of white wine, in exchange for 3 of red that he had lent me. [0]

5. Lent 2 loaves to Niagara. [0]

6. One sail borrowed from Navarre. [0]

7. 1 ell of white molleton given to rapin to make a pair of mitasses. *Item*, a third of an ell, to make mitts. [0]

7. 1 loaf lent to Niagara. [0]

8. 1 flask of brandy given to Niagara's wife. [0]

14. The stone for the Stove and the cross-cut saw lent to Father bon. [0]

14. 100 masses for Father bon's intention. [0]

14. Home-made cheeses, a little gruiere cheese, half a prick of tobacco, some mouldy snuff, and 2 biscuits, given to me by Father bon. [0]

14. 15 livres of beef bought from baptiste Campeau, at 6 sois per livre (4 francs 10 sols). [0]

en 1750.

[θ] 4 Decemb — achetai la moitie d'un chevreuil de M^r la motte 4 ℔ 10 s (mauvaise viande, bois pourri)

[θ] 5 — Le P. bon me donna 1. gros cigne

en 1751

[θ] empr: de Niagara plein le bassin à soupe de sel

[θ] empr: de niagara 123 liv de farines

[θ] empr: de Niagara plein le bassin à soupe de farine

[θ] empr: de Niagara 46 ℔ et demi de farine

[θ] Preté à Niagara 2. minots d'avoine

[θ] Preté à Niagara 9 ℔ de graisse melée

[θ] Preté à Niagara 1. paire de mitasse

[θ] Preté à niagara 1. minot de blé (pour le beau)

[θ] empr: de Navarre 10 liv de plomb (le 10 mai)

[θ] empr de Navarre 7 ℔ de sel (le 16 mai)

[θ] Livré à courtois Le 5 avril

1 baril d'eau de vie
22 liv et demie de gros plomb
1 couverte de drap bleue
1 couverte de 3 points
2 liv: de vermillon
1 Ligne du banc
2 bottes de maitres de rets
1 liv: de fil de poitou

[θ] j'ai reçu 59 minots de blé

[θ] janis en a reçu 52 minots

en 1750 ou

[θ] je dois un quartier de vache à janis pesant 75 liv

[θ] je dois à courtois 1 quartier de vache pesant 61 liv

[θ] Livré 6 minots de blé à M^r la motte à 8 fr

In 1750.

24. Navarre sent (gave) me a Prick of tobacco and 1 deerskin. [θ]

26. Turkey, and haunch of deer, from St. Maurice. [θ]

27. Bustard, and quarter of a small deer, from St. Maurice.

December 4. Bought half a deer from Monsieur la motte, 4 livres 10 sols (flesh bad, antlers decayed). [θ]

5. Father bon gave me 1 large swan. [θ]

In 1751.

Borrowed from Niagara enough salt to fill the soup tureen. [θ]

Borrowed from niagara 123 livres of flour. [θ]

Borrowed from Niagara flour enough to fill the soup tureen. [θ]

Borrowed from Niagara 46 and a half livres of flour. [θ]

Lent Niagara 2 minots of oats. [θ]

Lent Niagara 9 livres of mixed grease. [θ]

Lent Niagara 1 pair of mitasses. [θ]

Lent niagara 1 minot of wheat (for le beau). [θ]

Borrowed from Navarre 10 livres of shot (may 10). [θ]

Borrowed from Navarre 7 livres of salt (may 16). [θ]

Delivered to Courtois, on April 5: [θ]

1 cask of brandy.
22 and a half livres of heavy shot.
1 blanket of blue cloth.
1 blanket—size 3 points.
2 livres of vermilion.
1 fishing-Line.
2 coils of net-ropes.
1 livre of poitou thread.

I received 59 minots of wheat. [θ]

In 1750 ou

[θ] Recu de Mr la motte 1 8tarde — du beurre, de L'huille

[θ] je dois 12 fr à S. Martin pour la façon de 2. matelas

[θ] je dois à Me Cuillerier 1 8tarde — 2. poulets 1. peigne d'ivoire, 1 peigne de corne, 1 hache 6. aunes de toile à matelas., le blutage de 20 minots

[θ] je dois 10 fr à Nez-croche pour un van

[θ] Livré à barte 15 liv d'acier à ressort, et 14 liv d'acier à hache, et 27 ou 28 limes Le tout peut valoir 70 liv

[θ] Navarre m'a vendu (pour moi) 1 baril d'eau de vie à chapoton, 80 fr

[θ] j'ai vendu la forge à Me Cuillerier 60 fr

[θ] je dois 5 brasses de ligne du ban à Mr godefroi

[θ] je dois un cochon de lait a Mr la motte

[θ] 27. janv: j'ai emprunté du Roi 13 liv et demi de suif à rendre Le printems

[θ] 18. fev. je dois la moitie d'un chev: à courtois j'en ai cedé la moitie à janis

[θ] 24 fev: prété au gros s. louis 25 liv de farine

[θ] 25 fev: je dois 100 sols à courtois pour la moitie d'un chev

[θ] je dois 6 fr à pierrot la butte pour 2. liv de tabac

DETTES ACTIVES ET PASSIVES CONTRACTÉES PENDANT L'HYVERNEMENT DU PERE DE LA RICH: À TON,8ATATIORI

Dettes passives

13 ℔ 10 s. aux ste aubin pr moulage de 9 Min

3 ℔ à Courtois pr une corne à poudre

4 ℔ 10 s: à Bapt Campeau pr 15 ℔ de bœuf

4 ℔ 4 s à Marsac pr 14 ℔ de bœuf

In 1751.

Janis received 52 minots. [θ]

In 1750, or

I owe a quarter of beef to janis, weighing 75 livres. [θ]

I owe courtois 1 quarter of beef, weighing 61 livres. [θ]

Delivered to Monsieur la motte 6 minots of wheat, at 8 francs. [θ]

Received from Monsieur la motte 1 bustard, some butter, and oil. [θ]

I owe 12 francs to St. Martin, for making 2 mattresses. [θ]

I owe Madame Cuillerier 1 bustard, 2 chickens, 1 ivory comb, 1 horn comb, 1 axe, 6 ells of linen for mattresses, the bolting of 20 minots. [θ]

I owe 10 francs to Nez-croche for a winnower. [θ]

Delivered to barte 15 livres of steel for springs, 14 livres of steel for hatchets, and 27 or 28 files. The whole may be worth 70 livres. [θ]

Navarre sold (for me) 1 cask of brandy to chapoton for 80 francs. [θ]

I sold the forge to Madame Cuillerier for 60 francs. [θ]

I owe 5 brasses of fishing-line to Monsieur godefroi. [θ]

I owe a sucking-pig to Monsieur la motte. [θ]

January 27. I borrowed from le Roi 13 and a half livres of tallow, to be returned in The spring. [θ]

February 18. I owe half a deer to courtois; I have transferred half of this to janis. [θ]

February 24. I lent big st. louis 25 livres of flour. [θ]

February 25. I owe 100 sols to courtois for half a deer. [θ]

I owe 6 francs to pierrot la butte for 2 livres of tobacco. [θ]

Dettes passives

27 ℔ 18 s au gros pilette p^r 101 ℔ et demi de bœufs
2. chevreuil et un d inde à M^r La mothe
8 ℔ à malette p^r le Racommodage de 2. paires de souliers
[*blank space in MS.*] p^r blutage
[*blank space in MS.*] à Barte p^r racommodage de fusil
2 ℔ de poudre au grand s^t louis p^r du poisson
20 sols au s^r Le beau p^r buchage
emprunté de Niagara plein Le bassin à La soupe de sel
item 123 ℔ de farine
item 46 ℔ de farine
item plein Le bassin à la soupe de farine p^r faire des hosties
emprunté de M^r navarre 7 ℔ de sel

Dettes actives

50 Messes pour le P bon:
35 Messes p^r Le gros pilet
18 Messes p^r la deruissau
18 Mes: p^r baptiste Chapoton
19 Mess: p^r la gervais
10 Mes: p^r feu jaques Campeau
9 Mes: p^r Chene
2. Mess: p^r la belle-perche
2. Mes: p^r Catin
2. Mes: p^r s^t maurice
1. Mes: p^r bapt Campeau
1. Mes: p^r la fem: de bapt Campeau
1. Mes: p^r la fem: de Montmirel
1 Mes: p^r persil
. . . vendu à Barte environ un quarteron de borax

ACTIVE AND PASSIVE DEBTS CONTRACTED DURING THE WINTER SPENT BY FATHER DE LA RICHARDIE AT TON,WATATIORI.

Debits.

13 livres 10 sols to the st. aubins, for grinding 9 Minots.

3 livres to Courtois, for a powder-horn.

4 livres 10 sols to Baptiste Campeau, for 15 livres of beef.

4 livres 4 sols to Marsac, for 14 livres of beef.

27 livres 18 sols to big pilette, for 101 and a half livres of beef.

For 2 deer and one turkey, to Monsieur La mothe.

8 livres to malette, for Mending 2 pairs of shoes.

[*blank space in MS.*] for bolting.

[*blank space in MS.*] to Barte for repairing a gun.

2 livres of powder to the tall st. louis for some fish.

20 sols to sieur Le beau, for chopping.

Borrowed from Niagara salt enough to fill The soup tureen.

Item, 123 livres of flour.

Item, 46 livres of flour.

Item, The soup-tureen full of flour, to make hosts.

Borrowed from Monsieur de navarre 7 livres of salt.

Credits.

50 Masses for Father bon.

35 Masses for big pilet.

18 Masses for Deruissau's wife.

18 Masses for baptiste Chapoton.

19 Masses for gervais's wife.

10 Masses for the late jaques Campeau.

9 Masses for Chene.

Dettes actives

preté à niagara 2. minots d'avoine
item un minot de blé
item 9 liv: de graisse melée
item une paire de mitasse
Livré a Courtois un baril d'eau de vie
item 22 ℔ et demi de gros plomb
item une couverte de drap
item une couverte de 3 points
item 2 ℔ de vermillon
item une ligne du ban
item 2 bottes de maitres de rets
item une Liv: de fil de poitou

APRÈS LE RETOUR DU P DE LA RICH:

May 1751 . . . j'ai payé toutes les petites dettes ci-dessus

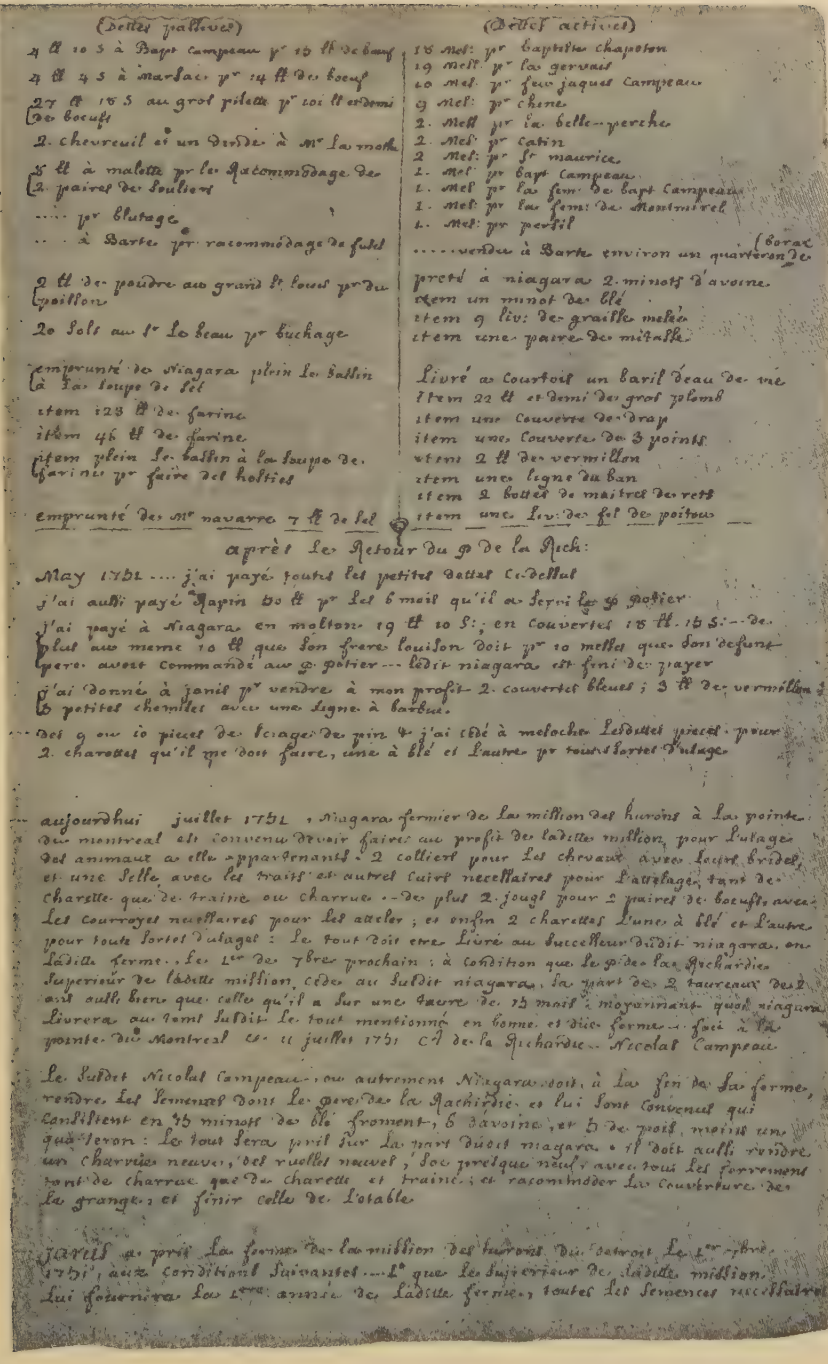
j'ai aussi payé Rapin 50 ℔ p^r^ Les 6 mois qu'il a servi le P Potier

j'ai payé à Niagara en molton 19 ℔ 10 s:; en couvertes 18 ℔. 15 s:— de plus au meme 10 ℔ que son frere louison doit p^r^ 10 messes que son defunt pere avoit commandé au P. Potier — ledit niagara est fini de payer

j'ai donné à janis p^r^ vendre à mon profit 2. couvertes bleues; 3 ℔ de vermillon; 5 petites chemises avec une Ligne à barbue

* des 9 ou 10 pieces de sciage de pin & j'ai cedé à meloche Lesdittes pieces, pour 2 charettes qu'il me doit faire, une à blé et L'autre p^r^ toutes sortes d'usage

* aujourdhui [*blank space in MS.*] juillet 1751, Niagara fermier de La mission des hurons à La pointe du



FACSIMILE OF HANDWRITING OF PIERRE POTIER, S.J.

[Selected from the *Livre de Compte de la Mission des Hurons du Détroit*, 1733–1751, in possession of Theodore Parsons Hall, Detroit. Actual size.]

Credits.

2 Masses for belle-perche's wife.
2 Masses for Catin.
2 Masses for st. maurice.
1 Mass for baptiste Campeau.
1 Mass for baptiste Campeau's wife.
1 Mass for Montmirel's wife.
1 Mass for persil.[18]

. . . Sold to Barte about a quarter of a livre of borax.

Lent niagara 2 minots of oats.
Item, a minot of wheat.
Item, 9 livres of mixed fat.
Item, a pair of mitasses.
Delivered to Courtois a cask of brandy.
Item, 22 and a half livres of heavy shot.
Item, a cloth blanket.
Item, a blanket, size 3 points.
Item, 2 livres of vermilion.
Item, a fishing-line.
Item, 2 coils of net-rope.
Item, one Livre of poitou thread.

AFTER FATHER DE LA RICHARDIE'S RETURN.

May, 1751. I paid all the above petty debts.

I also paid Rapin 50 livres for The 6 months while he served Father Potier.

I paid Niagara, in molton, 19 livres 10 sols; in blankets, 18 livres 15 sols; also, to the same, 10 livres, which his brother louison owes for 10 masses, which his late father had requested Father Potier to say. The said niagara is paid in full.

I gave janis to sell, for my profit, 2 blue blankets; 3 livres of vermilion; 5 small shirts; also a catfish Line.

montreal est convenu devoir faire au profit de laditte mission, pour L'usage des animaux a elle appartenants. 2 colliers pour Les chevaux avec Leurs brides, et une selle, avec les traits et autres cuirs necessaires pour L'attelage, tant de charette que de traine ou charrue.—de plus 2. jougs pour 2 paires de bœufs, avec Les courroyes necessaires pour Les atteler; et enfin 2. charettes L'une à blé et L'autre pour toute sortes d'usages: Le tout doit etre Livré au successeur dudit niagara, en Laditte ferme, Le 1er de 7bre prochain; à condition que Le P. de la Richardie superieur de laditte mission, cede au susdit niagara, sa part de 2 taureaux de 2 ans aussi bien que celle qu'il a sur une taure de 15 mois: moyannant quoi niagara Livrera au tems susdit Le tout mentionné en bonne et düe forme—.fait à la pointe du Montreal ce 11 juillet 1751 A de la Richardie. Nicolas Campeau

Le susdit Nicolas Campeau, ou autrement Niagara, doit, à La fin de sa ferme, rendre Les semences dont Le Pere de la Rachirdie [*sic*] et lui sont Convenus qui consistent en 15 minots de blé froment, 6 d'avoine, et 5 de pois moins un quarteron: Le tout sera pris sur La part dudit niagara. il doit aussi rendre un charrue neuve, des ruelles neuves, soc presque neuf, avec tous Les ferremens tant de charrue que de charette et traine; et racommoder La Couverture de La grange, et finir celle de L'etable

janis a pris La ferme de la mission des hurons du detroit Le 1er 7bre 1751, aux conditions suivantes . . . 1° que Le superieur de Laditte mission Lui fournira La 1ere année de Laditte ferme, toutes Les semences necessaires pour ensemencer La terre appartenante à

Of the 9 or 10 pieces of sawed timber, pine, etc., I made over The said pieces to meloche, for 2 carts which he is to make for me — one for wheat, and The other for general use. *

To-day, the [*blank space in MS.*] july, 1751, Niagara, the farmer of The huron mission at La pointe du montreal,[19] has agreed to make, for the benefit of this mission, for The use of the animals belonging to it, 2 collars for The horses, with Their bridles; and a saddle, with the traces and other straps necessary for harnessing them to the cart, the sled, or the plow. Also 2 yokes for 2 pairs of oxen, with The necessary straps for harnessing Them; and, finally, 2 carts, one for wheat and The other for general purposes. All is to be Delivered to the said niagara's successor on The said farm, on The 1st of September next — on condition that Father de la Richardie, the superior of the said mission, gives to niagara his share of 2 bulls 2 years old, as well as of a heifer 15 months old; in consideration whereof niagara will Deliver, at the aforesaid time, all The above mentioned, in good and due condition. Done at la pointe du Montreal, this 11th of july, 1751. Armand de la Richardie, Nicolas Campeau. *

The aforesaid Nicolas Campeau, otherwise called Niagara, shall at The end of his lease return The seed which Father de la Richardie and he have Agreed upon, consisting of 15 minots of wheat, 6 of oats, and 5 of pease, less a quarter of a livre. The whole is to be taken from The share of the said niagara. He shall likewise return a new plow with new wheels, a share almost new; with all The iron work

Laditte mission, à condition qu'à La fin du bail, La meme quantité et espece de semences seront remises au susdit superieur, Lesquelles seront prises sur La part dudit fermier . . . 2° que tout Le provenu de Laditte terre sera partagé entre Ledit superieur et le fermier, tant à L'egard des grains, que des animaux ci-dessous mentionnés; le tout par egale portion . . . 3° que Ledit fermier sera obligé de Clorre solidement La terre de Laditte mission, dès La 1ere année de son bail; moyennant que Le superieur d'icelle, Lui fournira L'espace de 2. mois un homme pour L'aider à faire Lesdittes clôtures; lequel homme sera nourri par Le fermier, et payé par Ledit superieur . . . 4° que Le fermier charira pour L'usage de Laditte mission, tous Les ans, Le bois necessaire, pour Le chauffage, qui ne passera pas 40 cordes. qu'en outre il Labourera aussi tous les ans 3 arpens de terre neuve ou autre pour que Laditte mission ait en propre Le blé d'inde que Lesdits 3 arpens produiront. en outre Ledit fermier sera tenu de blanchir tout Le Linge appartenant à Laditte mission, aussi bien que boulanger tout Le pain qui lui sera necessaire; Le savon sera fourni pour Le blanchissage: moyennant quoi Le superieur de la mission payera audit fermier chaque année La somme de 110 ℔ . . . 5° Les profits que Le fermier pourra faire pour Le Labourage et chariage & par Le moyen des animaux de La mission, Lui appartiendront entierement, sans que laditte mission en exige rien . . . . 6° que Les souches des animaux, ou Leur equivalent Livrées audit fermier à L'entrée de son bail, seront par Lui rendues à sa sortie, en meme quantité et valeur au superieur de Laditte mission aussi bien que tous Les

of the plow, cart, and sled; repair The Roof of The barn, and finish that of The stable.

Janis took The farm of the huron mission of detroit on The 1st of September, 1751, on the following conditions: 1st, that The superior of The said mission shall supply Him for The 1st year of The said lease with all The seed required for sowing The land belonging to The said mission — on condition that, at The end of the lease, The same quantity and kind of seed be returned to the said superior, Which shall be taken from The said farmer's share. 2nd, that all The produce of The farm shall be divided between The said superior and the farmer; as regards both the seed and the animals above mentioned, the whole in equal portions. 3rd, that The said farmer shall be obliged to Put up substantial fences around The farm of The said mission in The very 1st year of his lease; in consideration whereof The superior of the mission shall allow Him a man for The period of 2 months, to help Him in making The fences; this man shall be fed by The farmer, and be paid by The superior. 4th, that The farmer shall haul every year The firewood required for The use of The said mission, not exceeding 40 cords. That he shall, moreover, also Plow every year 3 arpents of new or other land in order that The mission may have for itself The indian corn produced by The said 3 arpents. Further, The said farmer shall be obliged to wash all The Linen belonging to The said mission, and to bake all The bread needed for the same; The soap to be supplied for washing. In consideration thereof, The superior of the mission shall pay to the said farmer The sum of 110 livres every year. 5th, The profits which The farmer may

ustenciles de Labourage de chariage & qui Lui seront Livrés, seront aussi rendus par lui en meme forme, etat, et valeur: pour cela verbal sera fait desdits ustenciles aussi bien que des susdits animaux: Le provenu des susdits animaux sera partagé par egale portion entre Le susdit superieur et fermier . . . 7° à L'egard des batimens, Ledit fermier sera tenu d'en faire Les reparations ordinaires, et de Les rendre à la fin de sa ferme, tels qu'il Les aura pris. La fin de Laditte ferme sera au bout de 3 ans y passées, à moins que Ledit fermier ou Le susdit superieur n'en veuillent prolonger Le terme. Conclu et arreté entre Ledit superieur et Le susdit janis ce 25 juillet 1751. signé A de La Richardie M. j.—janis ne sachant signer à fait une croix +

il est dû au P. Potier pour des messes que Lui et moy avons dites; et dont La retribution doit se payer au detroit. [θ] par Les tremblés 50 ℔. par pilette 27 ℔; par madame desruisseau 18 ℔, [θ] par bapt: chapoton 18 ℔, et [θ] par M^e^ chene 9 ℔. Le tout 122 ℔

Niagara doit Livrer à son successeur 380 botes de foin

finis Libri rationum P. De La Richardie

BAPTÊMES À LA MISSION DES HURONS, 1752–56.

1752

EGO hodie baptizavi joannem Baptistam recens natum ex Conjugibus Dufour, et carola roque . . . Nomen dederunt Poligny, et [*blank space in MS.*] L'anglois . . . 31^a^ augusti 1752

Pet: Potier M. j.

make by Plowing and carting, etc., with the animals of The mission, shall belong wholly to Him, without the said mission exacting any portion thereof. 6th, The original stock of animals, or Their equivalent, Delivered to the said farmer at The beginning of his lease, shall be given back by Him on leaving, in the same number and of the same value, to the superior of The said mission; and all The implements for Plowing, carting, etc., which shall be Delivered to Him shall also be given back by him in the same form, condition, and value. For this purpose, an inventory shall be made of the said implements, as well as of the said animals. The produce of the said animals shall be shared equally between The said superior and the farmer. 7th, with regard to the buildings, The said farmer shall be bound to make ordinary repairs, and to give Them back at the end of his lease in the same condition as that in which he received Them. The lease shall terminate in 3 years unless The said farmer or The said superior wish to extend The term thereof. Agreed and stipulated between The said superior and The said janis, this 25th of july, 1751. Signed, Armand de La Richardie, jesuit Missionary; janis, not knowing how to write, has made a cross, +.

There is due to Father Potier, for masses which He and I have said, and The payment whereof is to be made at detroit: [0] by The tremblés, 50 livres; by pilette, 27 livres; by madame desruisseau, 18 livres; [0] by baptiste chapoton, 18 livres; and [0] by Madame chene, 9 livres. In all, 122 livres.

Niagara is to Deliver to his successor 380 bundles of hay. *

End of Father De La Richardie's Book of accounts.

1753

ego hodie baptizavi franciscum recens natum ex Conjugibus Ludovico viller, et Maria jos: Morin; nomen dederunt franciscus janis, et Marguarita La Durantaye . . . 1ª januarij 1753

Pet: Potier M. j.

ego hodie baptizavi Mariam joseph: recens natam ex Conjugibus francisco Le Beau, et maria jos: Bigra; nomen dederunt amabilis Bigra et Catharina Le Beau . . . 3ª Martij 1753

Pet: Potier M. j.

ego hodie baptizavi Michaelem recens natum ex Conjugibus Paulo Campeau et Carola du Moulin; nomen dederunt Michael Campeau et Maria jos Morin . . . 2ª aprilis 1753

Pet: Potier M. j.

ego hodie baptizavi michaelem Recens natum ex Conjugibus Carolo Buteau et Maria marguarita gautier; nomen dederunt Michael Campeau et elizabetha Rapin . . . 13ª julii 1753

Pet: Potier M. j

ego hodie Supplevi cerimonias baptismi joanni recens nato ex Conjugibus joanne Brisar, et maria angelica clement; nomen dederunt franciscus Le Beau et Theresia Meloche . . . 4ª decemb: 1753

Pet: Potier M. j

1754

ego hodie baptizavi Mariam amabilem recens natam ex Conjugibus josepho Levron, et Maria jos:

BAPTISMS AT THE HURON MISSION, 1752-56.

1752.

THIS day I baptized jean Baptiste, recently born of the Marriage of Dufour and charlotte roque; the sponsors were Poligny and [*blank space in MS.*] L'anglois. August 31, 1752.

Pierre Potier, jesuit Missionary.

1753.

This day I baptized françois, recently born of the Marriage of Louis viller and Marie josephine Morin; the sponsors were françois janis and Marguerite La Durantaye. January 1, 1753.

Pierre Potier, jesuit Missionary.

This day I baptized Marie joseph, recently born of the Marriage of françois Le Beau and marie josephine Bigra; the sponsors were amable Bigra and Catherine Le Beau. March 3, 1753.

Pierre Potier, jesuit Missionary.

This day I baptized Michel, recently born of the Marriage of Paul Campeau and Charlotte du Moulin; the sponsors were Michel Campeau and Marie josephine Morin. April 2, 1753.

Pierre Potier, jesuit Missionary.

This day I baptized michel, Recently born of the Marriage of Charles Buteau and Marie marguerite gautier; the sponsors were Michel Campeau and elizabeth Rapin. July 13, 1753.

Pierre Potier, jesuit Missionary.

This day I Supplied the rites of baptism to jean, recently born of the Marriage of jean Brisar and marie angélique clement; the sponsors were françois Le Beau and Thérèse Meloche. December 4, 1753.

Pierre Potier, jesuit Missionary.

Custeau; nomen dederunt Carolus Campeau, et Carola Montreil . . . 2ª januarii 1754

Pet: Potier M. j

ego hodie supplevi cerimonias baptismi joseph: Mariæ recens natæ ex conjugibus joanne valet, et Maria elizabetha de Rouillard; nomen dederunt josephus guignan, vulgo S^t etienne, et maria Carola du four . . . 5ª februarij 1754

Pet: Potier M. j.

ego hodie baptizavi Theresiam recens natam ex Conjugibus Michaele campeau et joseph Buteau, nomen dederunt Ludovicus *delille* [deligne] et Marguarita gautier . . . 31 julij 1754

Pet: Potier M. j

ego hodie baptizavi joannem Renatum recens natum ex conjugibus francisco le beau et maria jos: bigra, nomen dederunt joannes renatus Le Beau et judith Cuillerier . . . 20 sept 1754

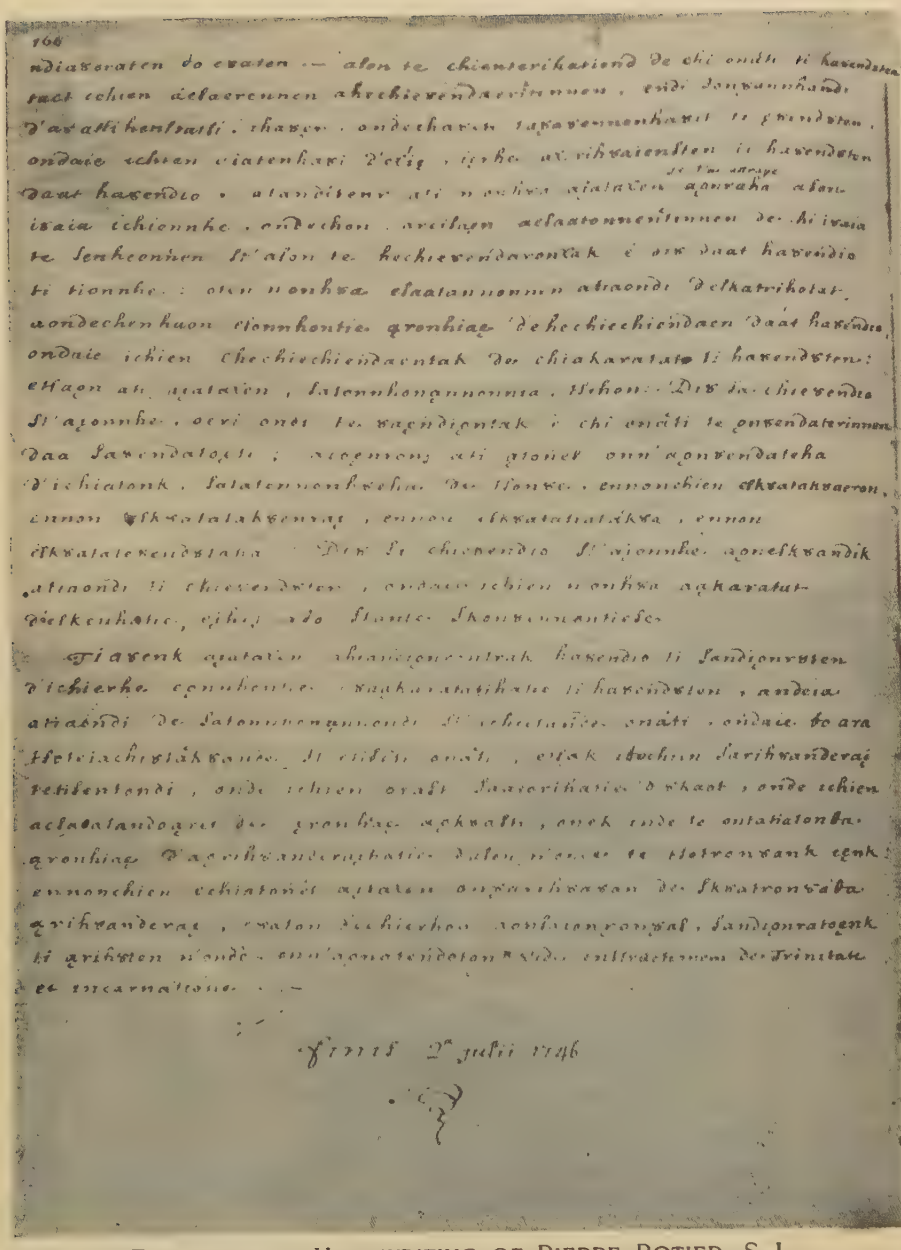
Pet: Potier M. j

ego hodie baptizavi Mariam Ludovicam recens natam ex Conjugibus Ludovico viller, et maria joseph Morin; nomen dederunt petrus Morin et Maria Ludovica Bécquemont . . . 4ª oct: 175[4?—*illegible*]

Pet: Potier. M. j

ego hodie baptizavi joannem franciscum recens natum ex Conjugibus Ludovico Reveau et jos. S^t. estienne . . .; nomen dederunt joannes claudius La Salle, et Susanna Bienvenüe . . . : 12°. oct: 1754

Pet: Potier M. j.



FACSIMILE OF HANDWRITING OF PIERRE POTIER, S.J.

[From a MS. sermon, dated July 2, 1746, preserved in the archives of St. Mary's College, Montreal.]

1754.

This day I baptized Marie amable, recently born of the Marriage of Joseph Levron and Marie josephine Custeau; the sponsors were Charles Campeau and Charlotte Montreil. January 2, 1754.

Pierre Potier, jesuit Missionary.

This day I supplied the rites of baptism to josephine Marie, recently born of the Marriage of jean valet and Marie elizabeth de Rouillard; the sponsors were joseph guignan, commonly called St. etienne, and marie Charlotte du four. February 5, 1754.

Pierre Potier, jesuit Missionary.

This day I baptized Thérèse, recently born of the Marriage of Michel campeau and josephine Buteau; the sponsors were Louis *delille* [deligne] and Marguerite gautier. July 31, 1754.

Pierre Potier, jesuit Missionary.

This day I baptized jean Réné, recently born of the marriage of françois le beau and marie josephine bigra; the sponsors were jean réné Le Beau and judith Cuillerier. September 20, 1754.

Pierre Potier, jesuit Missionary.

This day I baptized Marie Louise, recently born of the Marriage of Louis viller and marie josephine Morin; the sponsors were pierre Morin and Marie Louise Bécquemont. October 4, 175[4?—*illegible*].

Pierre Potier, jesuit Missionary.

This day I baptized jean françois, recently born of the Marriage of Louis Reveau and josephine St. estienne; the sponsors were jean claude La Salle and Susanne Bienvenue. October 12, 1754.

Pierre Potier, jesuit Missionary.

1756

ego hodie baptizavi Mariam Carolam recens natam ex conjugibus josepho Levron vulgo dit Metayer, et joseph Custeau. Nomen dederunt joseph: Le Beau et Maria Carola Campeau [Montret — *added by another hand*]. 28 janv: 1756

Pet: Potier j

Ego hodie Baptizavi ludovicum recens natum ex conjugibus Paulo Campo et Carola Desmoulins; nomen dederunt ludovicus viler, et Carola Campo. 31. Maii 1756.

Joannes B. Salleneuve S.J.

ego hodie baptizavi Mariam elisabetham recens Natam ex Conjugibus Michaële Campeau et joseph: Buteau . . . Nomen dederunt Ludovicus gervais et elazibetha [*sic*] Rapin 29 julij 1756

Pet: Potier

ego . . . hodie baptizavi joannem Ludovicum recens natum ex Patre incerto et Matre Maria Rosa Bigra, nomen dederunt joannes Brisart, et joanna Belleperche 5 dec: 1756

Pet: Potier M. j

ego . . . hodie baptizavi Bonaventuram recens natum ex conjugibus Ludovico Clermont et Ludovica Bouron . . . Nomen dederunt valerius clermont et Theresia beguette . . . 10ª Decemb. 1756

Pet: Potier M. j.

1756.

This day I baptized Marie Charlotte, recently born of the marriage of joseph Levron, commonly called Metayer, and josephine Custeau. The sponsors were joseph Le Beau and Marie Charlotte Campeau [Montret — *added by another hand*]. January 28, 1756.

Pierre Potier, jesuit.

This day I Baptized louis, recently born of the marriage of Paul Campeau and Charlotte Desmoulins; the sponsors were louis viler and Charlotte Campeau. May 31, 1756.

Jean B. Salleneuve, S.J.

This day I baptized Marie elizabeth, recently Born of the Marriage of Michel Campeau and josephine Buteau. The sponsors were Louis gervais and elizabeth Rapin. July 29, 1756.

Pierre Potier.

This day I baptized jean Louis, recently born; the Father is unknown, and the Mother is Marie Rose Bigra; the sponsors were jean Brisart and Jeanne Belleperche. December 5, 1756.

Pierre Potier, jesuit Missionary.

This day I baptized Bonaventure, recently born of the marriage of Louis Clermont and Louise Bouron. The sponsors were valère clermont and Thérèse beguette. December 10, 1756.

Pierre Potier, jesuit Missionary.

CCXXV—CCXXVII

Miscellaneous Documents, 1756-62

CCXXV.—Catalogus Personarum et Officiorum Provinciæ Franciæ Societatis Jesu. Exeunte Anno 1756. Missiones Americæ Septentrionalis in Nova Francia

CCXXVI.—Lettre du Père * * *, Missionnaire chez les Abnakis. De Saint-François, le 21 Octobre, 1757

CCXXVII.—Des Hurons. [Etienne Girault de Villeneuve; Quebec, 1762]

Sources: In publishing Doc. CCXXV. we follow an apograph in the archives of St. Mary's College, Montreal. Doc. CCXXVI. is taken from *Lettres édifiantes*, t. vi., pp. 189-253; Doc. CCXXVII. from *L'Abeille*, vol. xii., p. 76.

Catalogus Personarum et Officiorum Provinciæ Franciæ Societatis Jesu. Exeunte Anno 1756. Missiones Americæ Septentrionalis in Nova Francia.

COLLEGIUM QUEBECENSE.

		NATUS.	INGRESSUS.
R. P. Joan. Bapt. de Saint Pé, ſup. gen. & Rect. coll. ab Oct. 1754, Prov. Aquit.	p	21 Oct. 1686	15 Oct. 1703
P. Nicol. de Gonnor, min. præf. ſan. conf. in temp. conf., Aquit	p	19 Nov. 1691	11 Sep. 1710
P. Armand. de la Richardie, præf. ſpir. admon. conf. in temp., Aquit	p	7 Junii 1686	21 Oct. 1703
P. Franc. le Sueur, conf. ſylveſtr. & 2 nn. [*i.e.*, nostrorum], Franc.	p	22 Jul. 1685	7 Sep. 1704
P. Joann. B. de la Broſſe, proc. conf. in temp. conf., Aquit.	p	30 Ap. 1724	9 Sep. 1740
P. Simeon le Bançais, prof. th. ſch. conf. in temp. conf., Franc.	p	26 Ap. 1719	29 Aug 1749
P. Steph. Lauverjat, conf. ſylveſtr., Franc.	p	25 Jan. 1679	8 Nov. 1700

Catalogue of the Persons and their Offices of the Province of France of the Society of Jesus, at the end of the Year 1756.

Missions of North America

in New France.

COLLEGE OF QUEBEC.

		BORN.	ENTERED.
REVEREND Father Jean Baptiste de Saint Pé, superior-general and Rector of the college since October 1754; of the Province of Aquitaine.	p.	Oct. 21, 1686	Oct. 15, 1703
Father Nicolas de Gonnor, minister, prefect of health, confessor in the church, adviser; of Aquitaine.	p.	Nov. 19, 1691	Sept. 11, 1710
Father Armand de la Richardie, spiritual prefect, admonitor, confessor in the church; of Aquitaine.	p.	June 7, 1686	Oct. 21, 1703
Father François le Sueur, confessor of the savages and of our religious; of France.	p.	July 22, 1685	Sept. 7, 1704
Father Jean B. de la Brosse, procurator, confessor in the church, adviser; of Aquitaine.[20]	p.	April 30, 1724	Sept. 9, 1740
Father Siméon le Bançais, professor of scholastic theology, confessor in the church, adviser; of France.	p.	April 26, 1719	Aug. 29, 1749

			NATUS.	INGRESSUS.
P. Petr. Joan. de Bonnécamp, prof. hydr. conf. in temp. conf., Franc.		p	5 Sep. 1707	3 Nov. 1727

PROFESSORES NON SACERDOTES.

M. Petr. de Phleugny, prof. rh. & fecundæ.	Franc.	M	2 Mart 1733	12 Oct 1749
M. Carol. Alex. Morliere, prof. tertiæ.		M	29 Jun. 1733	11 Sep. 1751
M. Ren. Rivalin, prof. quartæ & quintæ.		M	22 Maii 1733	4 Oct. 1750

COADJUTORES TEMPORALES.

Alexander Macquet, fart. ædit, Franc.		f	25 Maii 1710	9 Dec. 1732
Carol. Boifpineau, pharmacop, Aquit.		f	21 Ap. 1700	14 Sep 1719
Carol. Philip. Dohen, foc. proc. villam curat.	Franc.	f	25 Mart 1701	5 Sep. 1733
Jacob. Ferchaud, prom. & hortul.		f	21 Febr. 1691	29 Jan 1726
Joan. B. Noel docet pueros legere & fcribere		f	31 Dec. 1728	7 Sep. 1751
Joan. Bapt. Renette		f	17 Mart. 1734	29 Jun. 1753
Petr. Gournay. empt.		f.	1 Julii 1700	29 Sep. 1741
Petr. le Tellier, fenex		f.	3 Maii 1685	29 Nov. 1707

		BORN.	ENTERED.
Father Etienne Lauverjat, confessor of the savages;	of France.	p. Jan. 25, 1679	Nov. 8, 1700
Father Pierre Jean de Bonnécamp, professor of hydrography, confessor in the church, adviser;	of France.	p. Sept. 5, 1707	Nov. 3, 1727

PROFESSORS WHO ARE NOT PRIESTS.

Monsieur Pierre de Phleugny, professor of rhetoric and of the second class;	of France.	T. March 2, 1733	Oct. 12, 1749
Monsieur Charles Alexandre Morliere, professor of the third class;	of France.	T. June 29, 1733	Sept. 11 1751
Monsieur Réné Rivalin, professor of the fourth and fifth classes;	of France.	T. May 22, 1733	Oct. 4, 1750

LAY BRETHREN.

Alexandre Macquet, tailor, sacristan;	of France.	b. May 25, 1710	Dec. 9, 1732
Charles Boispineau, apothecary;	of Aquitaine.	b. April 21, 1700	Sept. 14, 1719
Charles Philippe Dohen, procurator's assistant, has charge of the country-house;	of France.	b. March 25, 1701	Sept. 5, 1733
Jacques Ferchaud, cellarer and gardener;	of France.	b. Feb. 21, 1691	Jan. 29, 1726
Jean B. Noel, teaches the children to read and write;	of France.	b. Dec. 31, 1728	Sept. 7, 1751

RESIDENTIA MONTIS-REGII.

			NATUS.	INGRESSUS.
R. P. Petr. Ren. Floquet, ſup.	Franc.	p	12 Sep. 1716	6 Aug. 1735
Steph. Racine, omn. off. admin.		f.	1 Junii 1712	12 Mart. 1742

IN REGIONE REMOTA.

R. P. Petr. Pothier, ſup., Gallo-Belg.	P	2 Ap. 1708	28 Sep 1729
P. Joan. Bap. de Salleneuve, Franc.	P	14 Junii 1708	21 Sep 1727

APUD ABNAQUÆOS. IN DIVERSIS LOCIS.

R. P. Carol. Germain, ſup., Gallo-Belg.	P.	1 Maii 1707	14 Sep. 1728
P. Lud. Virot.	P.	15 Feb. 1722	10 Oct. 1738
P. Petr. Audran. (Tolof.)	P.	22 Oct. 1721	14 Oct. 1737
P. Simon Gounon, Franc.	P.	20 Ap. 1719	3 Dec 1743
P. Pet. Anton. Roubaud, Lugd.	P.	28 Maii 1724	7 Sep. 1739

APUD IROQUÆOS.

R. P. Ant. Gordan, ſup., Lugd.	P.	10 Mart. 1717	7 Sep. 1736
P. Joan Bapt. de Neuville	P.	6 Maii 1722	6 Sep. 1743
P. Petr. Regis Billard (Franc.)	P.	28 Jan. 1723	11 Ap. 1743

APUD MONTANENSES.

P. Godefr. Coquart, Franc.	P.	2 Feb. 1706	14 Maii 1726

			BORN.	ENTERED.
Jean Baptiste Renette;	of France.	b.	March 17, 1734	June 29, 1753.
Pierre Gournay, buyer;		b.	July 1, 1700	Sept. 29, 1741
Pierre le Tellier, aged;		b.	May 3, 1685	Nov. 29, 1707

RESIDENCE OF MONTREAL.

Reverend Father Pierre Réné Floquet, superior;	of France.	p.	Sept. 12, 1716	Aug. 6, 1735
Étienne Racine, in charge of all the departments;		b.	June 1, 1712	March 12 1742

IN REMOTE REGIONS.

Reverend Father Pierre Pothier, superior; Franco-Belgian.		P.	April 2, 1708	Sept. 28, 1729
Father Jean Baptiste de Salleneuve; of France.		P.	June 14, 1708	Sept. 21, 1727

AMONG THE ABNAQUIS, IN VARIOUS PLACES.

Reverend Father Charles Germain, superior; Franco-Belgian.		P.	May 1, 1707	Sept. 14, 1728
Father Louis Virot;	of Toulouse.	P.	Feb. 15, 1722	Oct. 10, 1738
Father Pierre Audran;		P.	Oct. 22, 1721	Oct. 14, 1737
Father Simon Gounon; of France.[21]		P.	April 20, 1719	Dec. 3, 1743
Father Pierre Antoine Roubaud; of Lyons.		P.	May 28, 1724	Sept. 7, 1739

AMONG THE IROQUOIS.

Reverend Father Antoine Gordan, superior; of Lyons.		P.	March 10, 1717	Sept. 7, 1736

APUD OUTAOUAKOS.

			NATUS.	INGRESSUS.
R. P. Petr. du Jaunay, sup., Franc.		P	11 Aug. 1704	2 Sep. 1723
P. Joan. Bapt. de la Morinie	Aquit.	P	24 Dec. 1704	6 Oct. 1725
P. Maria Lud. le Franc	Aquit.	P	12 Junii 1716	31 Mart. 1742
Petr. Demers, Omn. off. admin., Franc.		f	12 Jan. 1722	14 Jul. 1748

APUD HURONES.

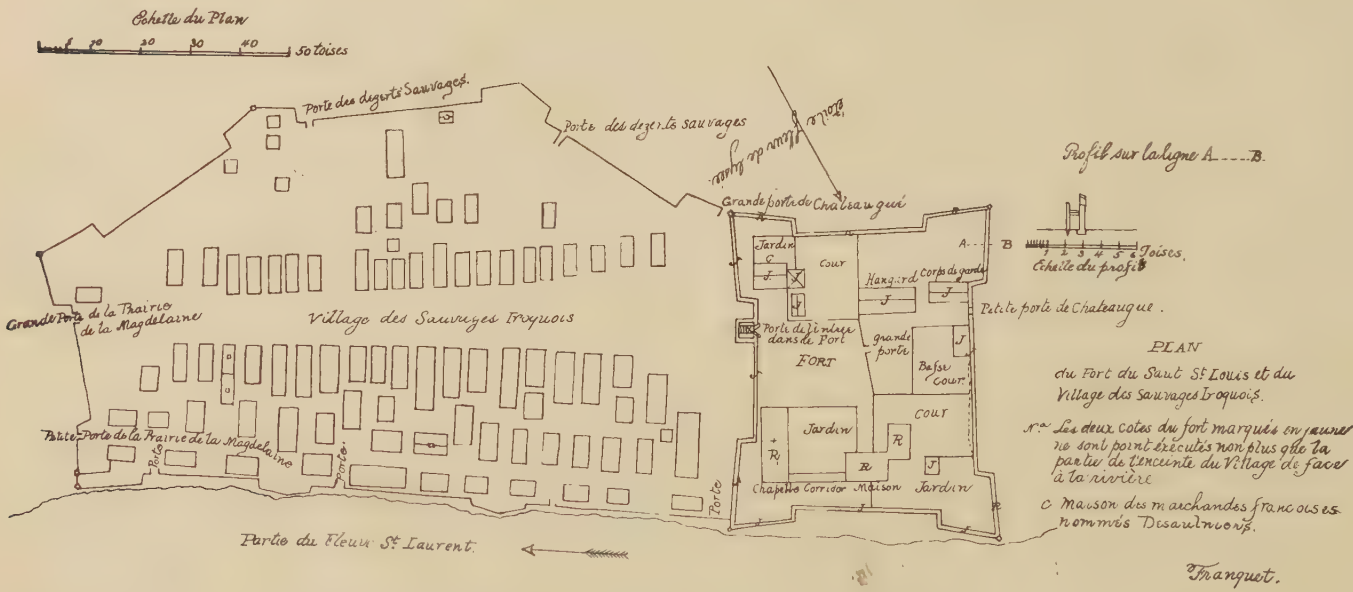
R. P. Daniel Richer, sup.	Franc.	P.	11 Aug 1682	28 Aug 1700
P. Steph. Girault	Franc.	P.	18 Dec 1718	2 Nov. 1738

Sac. 25. M M. 3. F. F. 10. Soc. 38

MISSIONES LUDOVICÆÆ.

APUD AURELIANENSES.

R. P. Mich. Baudouin, sup. gen. à 1749, Aquit.		P.	8 Mart. 1692	11 Dec. 1713
P. Guill. Morand, Lugd.		P.	23 Aug. 1701	14 Mart 1720
P. Joan. Jac. le Prédour	Franc.	P.	28 Ap. 1722	16 Oct. 1739
P. Julian. Fourré	Franc.	P.	6 Jan. 1703	26 Nov. 1721
Joan. Jac. Parisel, pharmacop.	Franc.	f	28 Oct. 1699	5 Jun. 1722
Simon Maillard. omn. off. admin.	Franc.	f	29 Nov. 1705	18 Dec. 1727



FRANQUET'S PLAN OF FORT ST. LOUIS.

[Reduced facsimile of MS. copy acquired by Father Felix Martin, and now in the archives of St. Mary's College, Montreal.]

			BORN.	ENTERED.
Father Jean Baptiste de Neuville;	of France.	P.	May 6, 1722	Sept. 6, 1743
Father Pierre Regis Billard;		P.	Jan. 28, 1723	April 11, 1743

AMONG THE MONTAGNAIS.

Father Godefroi Coquart; of France.		P.	Feb. 2, 1706	May 14, 1726

AMONG THE OUTAOUAIS.

Reverend Father Pierre du Jaunay, superior; of France.		P.	Aug. 11, 1704	Sept. 2, 1723
Father Jean Baptiste de la Morinie;	of Aquitaine.	P.	Dec. 24, 1704	Oct. 6, 1725
Father Marie Louis le Franc;		P.	June 12, 1716	March 31, 1742
Pierre Demers, In charge of all the departments; of France.[22]		b.	Jan. 12, 1722	July 14, 1748

AMONG THE HURONS.

Reverend Father Daniel Richer, superior;	of France.	P.	Aug. 11, 1682	Aug. 28, 1700
Father Étienne Girault;[23]		P.	Dec. 18, 1718	Nov. 2, 1738

Priests, 25; Instructors not priests, 3; Brethren, 10; Total of the Society, 38.

MISSIONS OF LOUISIANA.

AT ORLEANS.

Reverend Father Michel Baudouin, superior-general since 1749; of Aquitaine.		P.	March 8, 1692	Dec. 11, 1713
Father Guillaume Morand; of Lyons.		P.	Aug. 23, 1701	March 14, 1720

APUD ILLINENSES.

			NATUS.	INGRESSUS.
R. P. Alex. Xav. de Guyenne, fup.		P.	29 Dec. 1696	24 Sep. 1713
P. Lud. Vivier	Franc.	P	6 Oct. 1714	12 Sep. 1731
P. Julian. de Verney	Franc.	P.	19 Dec 1719	17 Oct. 1737
P. Philip. Watrin, paroch. Gallor.	Camp.	P.	1 Ap. 1697	6 Nov. 1712
P. Sebaſt. Meurin	Camp.	P.	26 Dec. 1707	28 Sep. 1729
Carol. Magendie, Aquit		f.	30 Oct. 1707	23 Oct. 1730
Julian. Pernelle, Franc.		f.	19 Nov. 1721	11 Maii 1751

APUD DIVERSAS GENTES.

P. Joan. Bapt. Aubert, Lugd.		P.	1 Mart 1722	7 Sep. 1739
P. Lud. Carette	Gallo-Belg.	P.	15 Julii 1712	30 Sep. 1731
P. Maximil. le Roy	Gallo-Belg.	P.	18 Ap. 1716	14 Dec. 1733
P. Nicol. le Febvre	Gallo-Belg.	P.	15 Aug. 1715	29 Sep. 1733

Sac. 13. FF. 4. Soc. 17.

			BORN.	ENTERED.
Father Jean Jacques le Prédour;	of France.	P.	April 28, 1722	Oct. 16, 1739
Father Julien Fourré;		P.	Jan. 6, 1703	Nov. 26, 1721
Jean Jacques Parisel, apothecary;		b.	Oct. 28, 1699	June 5, 1722
Simon Maillard, in charge of all the departments;		b.	Nov. 29, 1705	Dec. 18, 1727

AMONG THE ILLINOIS.

Reverend Father Alexandre Xavier de Guyenne, superior.		P.	Dec. 29, 1696	Sept. 24, 1713
Father Louis Vivier;	of France.	P.	Oct. 6, 1714	Sept. 12, 1731
Father Julien de Verney;		P.	Dec. 19, 1719	Oct. 17, 1737
Father Philippe Watrin, parish priest of the French;	of Champagne.	P.	April 1, 1697	Nov. 6, 1712
Father Sébastien Meurin;		P.	Dec. 26, 1707	Sept. 28, 1729
Charles Magendie;	of Aquitaine.	b.	Oct. 30, 1707	Oct. 23, 1730
Julien Pernelle;	of France.	b.	Nov. 19, 1721	May 11, 1751

AMONG VARIOUS TRIBES.

Father Jean Baptiste Aubert;	of Lyons.	P.	March 1, 1722	Sept. 7, 1739
Father Louis Carette;	Franco-Belgian.	P.	July 15, 1712	Sept. 30, 1731
Father Maximilien le Roy;		P.	April 18, 1716	Dec. 14, 1733
Father Nicolas le Febvre;		P.	Aug. 15, 1715	Sept. 29, 1733

Priests, 13; Brethren, 4; Total of the Society, 17.[24]

Lettre du Père * * *, Missionnaire chez les Abnakis.

De Saint-François,
le 21 Octobre 1757.

JE partis le 12 de Juillet de Saint-François, principal Village de la Mission Abnakise, pour me rendre à Montréal; le motif de mon voyage était uniquement de conduire à M. le Marquis de Vaudreuil une députation de vingt Abnakis, destinés à accompagner le Père Virot, qui est allé essayer de fonder une nouvelle Mission chez les Loups d'*Oyo* ou de la belle rivière. La part que je puis avoir dans cette glorieuse entreprise, les évènemens qui l'ont occasionnée, les difficultés qu'il a fallu surmonter pourront fournir dans la suite une matière intéressante pour une nouvelle Lettre. Mais il faut attendre que les bénédictions répandues aient couronné les efforts que nous avons faits pour porter les lumières de la Foi chez des peuples qui paraissent si disposés à les recevoir.

Arrivé à Montréal, distant de ma Mission d'une journée et demie, je me comptais au terme de mon voyage: la Providence en ordonna autrement. On méditait une expédition contre les ennemis, et sur les dispositions des Nations Sauvages, on s'attendait au plus grand succès. Les Abnakis devaient être de la partie, et comme tous les Sauvages Chrétiens sont accompagnés de leurs Missionnaires, qui s'empressent

Letter from Father * * *, Missionary to the Abnakis.

SAINT FRANÇOIS,
October 21, 1757.

I SET out on the 12th of July from Saint François,—the principal Village of the Abnakis Mission—to go to Montreal; the purpose of my journey was simply to bring to Monsieur the Marquis de Vaudreuil[25] a deputation of twenty Abnakis appointed to accompany Father Virot, who has gone to try to found a new Mission among the Loups of *Oyo*, or the beautiful river. The share that I was allowed to have in that glorious enterprise, the events which caused it, and the difficulties that it was necessary to overcome, may furnish hereafter interesting material for another Letter. But I must wait until manifest blessings shall have crowned the efforts which we made to carry the knowledge of Faith to tribes that appear inclined to receive it.

When I arrived at Montreal,—a day and a half distant from my Mission,—I thought myself at the end of my journey; but Providence ordered otherwise. An expedition was projected against the enemy; and, on account of the state of feeling among the Savage Tribes, the greatest success was expected. The Abnakis were to be of the party; and, as all the Christian Savages are accompanied by their Missionaries, who are eager to furnish them the aid suitable to their office, the Abnakis could be sure that I

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de leur fournir les secours propres de leur ministère, les Abnakis pouvaient être sûrs que je ne les abandonnerais pas dans une circonstance aussi critique. Je me disposai donc au départ; mes équipages furent bientôt prêts: une Chapelle, les saintes Huiles, ce fut tout, me confiant pour le reste à la Providence qui ne m'a jamais manqué. Je m'embarquai deux jours après sur le grand fleuve de saint Laurent, de compagnie avec deux Messieurs de Saint-Sulpice. L'un était M. Picquet, Missionnaire des Iroquois de la Galette, et le second, M. Mathavet, Missionnaire des Nipistingues du lac des deux Montagnes. Mes Abnakis étaient campés à Saint-Jean, un des forts de la Colonie, éloigné d'une journée de chemin de Montréal. Mon arrivée les surprit; ils n'étaient pas prévenus. A peine m'eurent-ils aperçu, qu'ils firent retentir du bruit de mon arrivée les bois et les montagnes voisines; tous, jusqu'aux enfans (car chez les Sauvages on est soldat dès qu'on peut porter le fusil). Oui, les enfans eux-mêmes me donnèrent des marques de leur satisfaction. *Nemittangoustena, Nemittangoustena*, s'écrièrent-ils dans leur langue! *Ourionni eri namihoureg;* c'est-à-dire, notre Père, notre Père, que nous te sommes obligés de ce que tu nous procures le plaisir de te voir! Je les remerciai en peu de mots de la bonne volonté qu'ils me témoignaient. Je ne tardai pas à m'acquitter auprès d'eux des devoirs de mon Ministère. A peine eus-je fait dresser ma tente, que je me hâtai de les rejoindre. Je les conduisis au pied d'une grande croix, placée sur le bord de la rivière. Je leur fis à haute voix la prière du soir. Je la terminai par une courte exhortation, où je tâchai de leur retracer les obligations

would not abandon them at so critical a moment. I therefore prepared for my departure; my equipment was very soon ready,—a Chapel, the holy Oils, these were all; for everything else, I trusted the Providence that has never failed me. Two days afterward, I embarked on the great river saint Lawrence in company with two Gentlemen from Saint Sulpice. One was Monsieur Picquet, Missionary of the Iroquois from la Galette; and the other was Monsieur Mathavet, Missionary of the Nipistingues from the lake of the two Mountains. My Abnakis were encamped at Saint Jean, one of the Colony's forts distant from Montreal a day's journey. My arrival surprised them; they had not been informed of my coming. Hardly had they perceived me when they made the woods and the neighboring mountains resound with the report of my approach; all, even the children (for, with the Savages, they are soldiers as soon as they can carry a gun), uttered shouts. Yes, even the children gave me proofs of their satisfaction. *Nemittangoustena*, *Nemittangoustena*, they exclaimed, in their own language. *Ourionni eri namihoureg*,—that is to say: "Our Father, our Father, how obliged we are to thee for giving us the pleasure of seeing thee!" I thanked them in a few words for the good will that they were expressing toward me. I did not delay to perform in their presence the duties of my Office. I had scarcely caused my tent to be set up before I hastened to join them; and I led them to the foot of a large cross placed on the bank of the river. I recited aloud the evening prayer, and ended with a short exhortation, in which I endeavored to point out to them the duties of a warrior whom Religion guides in his

d'un guerrier que la Religion conduit dans les combats. Je les congédiai après leur avoir annoncé la Messe pour le lendemain. Je comptais que ce serait le jour de notre départ: le mauvais temps trompa nos espérances. Nous fûmes obligés de camper encore ce jour-là, qui fut employé à faire les dispositions propres à assurer notre marche.

Sur le soir la libéralité d'un Officier nous procura un de ces spectacles militaires sauvages, que bien des personnes admirent, comme étant capables de faire naître dans les cœurs des plus lâches cette ardeur martiale qui fait les véritables guerriers; pour moi, je n'y ai jamais aperçu qu'une farce comique, capable de faire éclater de rire quiconque ne serait pas sur ses gardes. Je parle d'un festin de guerre. Figurez-vous une grande assemblée de Sauvages parés de tous les ornemens les plus capables de défigurer une physionomie à des yeux Européens. Le vermillon, le blanc, le vert, le jaune, le noir fait avec de la suie ou de la raclure des marmites; un seul visage sauvage réunit toutes ces différentes couleurs méthodiquement appliquées, à l'aide d'un peu de suif qui sert de pommade. Voilà le fard qui se met en œuvre dans ces occasions d'appareil, pour embellir non-seulement le visage, mais encore la tête, presque tout-à-fait rasée, à un petit flocon de cheveux près, réservé sur le sommet pour y attacher des plumes d'oiseaux ou quelques morceaux de porcelaine, ou quelqu'autre semblable colifichet. Chaque partie de la tête a ses ornemens marqués: le nez a son pendant. Il y en a aussi pour les oreilles, qui sont fendues dès le bas âge, et tellement allongées par les poids dont elles ont été surchargées, qu'elles

battles. After having announced Mass for the next day, I dismissed them. I believed that would be the day of our departure; but bad weather disappointed our hopes. We were obliged to be in camp that day also, which was occupied in making suitable preparations for rendering our march secure.

Toward evening, the kindness of an Officer obtained for me an opportunity to witness one of those savage military spectacles which many people admire, as being fitted to arouse in the most cowardly hearts that martial ardor which makes veritable warriors; as for me, I have never seen in them anything but a comic farce, capable of making any one burst into laughter who was not on his guard. I am speaking of a war-feast. Imagine a large assembly of Savages, decorated with every ornament most fitted to disfigure, in European eyes, their physiognomies. Vermilion, white, green, yellow, and black made from soot or scrapings of the pots—on a single savage face are seen united all these different colors, methodically applied by the aid of a little tallow which serves as an ointment. This is the paint that is used on these grand occasions to adorn not only the face, but also the head—which is almost wholly shaved, excepting a little lock reserved on the top for the purpose of attaching to it feathers of birds, or a few pieces of porcelain, or some other similar gewgaw. Each part of the head has its distinct ornaments: the nose has its ring; there are also rings for the ears, which are pierced at an early age, and so greatly elongated by the weight with which they have been overloaded that they swing and beat against the shoulders. The rest of the paraphernalia corresponds to this grotesque decoration. A shirt

viennent flotter et battre sur les épaules. Le reste de l'équipement répond à cette bizarre décoration. Une chemise barbouillée de vermillon, des colliers de porcelaine, des bracelets d'argent, un grand couteau suspendu sur la poitrine, une ceinture de couleurs variées, mais toujours burlesquement assorties, des souliers de peau d'orignal; voilà quel est l'accoutrement sauvage. Les Chefs et les Capitaines ne sont distingués de ceux-ci que par le hausse-col, et ceux-là que par un médaillon qui représente d'un côté le portrait du Roi, et au revers, Mars et Bellone qui se donnent la main, avec cette devise: *virtus et honor*.

Figurez-vous donc une assemblée de gens ainsi parés et rangés en haie. Au milieu sont placées de grandes chaudières remplies de viandes cuites et coupées par morceaux, pour être plus en état d'être distribuées aux spectateurs. Après un respectueux silence, qui annonce la majesté de l'assemblée, quelques Capitaines députés par les différentes Nations qui assistent à la fête, se mettent à chanter successivement. Vous vous persuaderez sans peine ce que peut être cette musique Sauvage, en comparaison de la délicatesse et du goût de l'Européenne. Ce sont des sons formés, je dirai presque au hasard, et qui quelquefois ne ressemblent pas mal à des cris et à des hurlemens de loups. Ce n'est pas là l'ouverture de la séance, ce n'en est que l'annonce et le prélude, pour inviter les Sauvages dispersés à se porter au rendez-vous général. L'assemblée une fois formée, l'Orateur de la Nation prend la parole, et harangue solennellement les conviés. C'est l'acte le plus raisonnable de la cérémonie. Le panégyrique du Roi, l'éloge de la Nation Française, les raisons qui

smeared with vermilion, porcelain necklaces, silver bracelets, a large knife hanging over the breast, a girdle of variegated colors but always ludicrously arranged, and shoes of elk-skin — these are the savage accoutrements. The Captains are distinguished only by a gorget, and the Chiefs by a medallion which on one side exhibits the portrait of the King, and on the other Mars and Bellona, who are joining hands, with this device: *virtus et honor*.

Now imagine an assembly of people thus decorated, and arranged in rows. In the midst are placed large kettles, filled with meat cooked and cut into pieces, so as to be more readily distributed to the spectators. After a respectful silence, which indicates the importance of the meeting, certain Captains appointed by the different Tribes that are present at the feast begin to chant in succession. You will easily imagine what this Savage music may be, compared with the delicacy and taste of European music. The sounds are formed, I should say, almost by chance; and sometimes they strongly resemble the cries and howlings of wolves. This is not the beginning of the meeting; it is only the announcement and the prelude, for the purpose of inviting the scattered Savages to come to the general rendezvous. When the assembly has been organized, the Orator of the Tribe begins to speak, and solemnly addresses the guests. This is the most sensible act of the ceremony. The panegyric of the King, the eulogy of the French Nation, the arguments that prove the lawfulness of the war, the motives of glory and of Religion, all of these are fitted to tempt the young men to press on with joy to battle; this is the substance of that sort of address,

prouvent la légitimité de la guerre, les motifs de gloire et de Religion, tous propres à inviter les jeunes gens à marcher avec joie au combat: voilà le fond de ces sortes de discours, qui, pour l'ordinaire, ne se ressentent point de la barbarie Sauvage; j'en ai entendu plus d'une fois qui n'auraient pas été désavoués par nos plus beaux esprits de France. Une éloquence puisée toute dans la nature n'y fesait pas regretter le secours de l'art.

La harangue finie, on procède à la nomination des Capitaines qui doivent commander dans le parti. Dès que quelqu'un est nommé, il se lève de sa place et vient se saisir de la tête d'un des animaux qui doivent faire le fond du festin. Il l'élève assez haut pour être aperçu de toute l'assemblée, en criant: *Voilà la tête de l'ennemi.* Des cris de joie et d'applaudissemens s'élèvent alors de toutes parts et annoncent la satisfaction de l'assemblée. Le Capitaine, toujours la tête de l'animal en main, parcourt tous les rangs, en chantant sa chanson de guerre, dans laquelle il s'épuise en fanfaronades, en défis insultans pour l'ennemi, et en éloges outrés qu'il se prodigue. A les entendre se prôner dans ces momens d'un enthousiasme militaire, ce sont tous des Héros à tout emporter, à tout écraser, à tout vaincre. A mesure qu'il passe en revue devant les Sauvages, ceux-ci répondent à ces chants par des cris sourds, entrecoupés et tirés du fond de l'estomac, et accompagnés de mouvemens de corps si plaisans, qu'il faut y être fait pour les voir de sang-froid. Dans le cours de la chanson il a soin d'insérer de temps-en-temps quelque plaisanterie grotesque. Il s'arrête alors comme pour s'applaudir, ou plutôt pour recevoir les applau-

which ordinarily bears no mark of Savage barbarism. I have more than once heard addresses which would not have been disavowed by our finest minds in France. An eloquence drawn wholly from nature does not cause any one to regret the help of art.

When the speech is finished, they proceed to name the Captains who are to command the party. As soon as one is named, he rises from his place and proceeds to seize the head of one of the animals which are to make the principal part of the feast. He raises it high enough to be seen by the whole assembly, crying aloud: *Behold the head of the enemy.* Shouts of joy and applause are then raised on every side, and announce the satisfaction of the assembly. The Captain, with the head of the animal still in his hand, goes through the lines singing his war-song, in which he exerts all his force in boastings and insulting defiance of the enemy, and in the exaggerated eulogies which he lavishes upon himself. To hear them extolling themselves in these moments of military enthusiasm, you might believe them all to be Heroes who are able to carry off all, crush all, vanquish all. As he passes in review before the Savages, these latter answer his chant by hollow cries, broken, drawn from the pit of the stomach, and accompanied with such ridiculous motions of the body that you must be familiar with them in order to witness them with composure. In the course of his song, he is careful to introduce from time to time some grotesque joke. Then he stops as if to applaud himself, or rather to receive the savage plaudits that a thousand mingled shouts reëcho to his ears. He continues his warlike march as long as the sport

dissemens sauvages que mille cris confus font retentir à ses oreilles. Il prolonge sa promenade guerrière aussi long-temps que le jeu lui plaît; cesse-t-il de lui plaire, il la termine en jetant avec dédain la tête qu'il avait entre les mains, pour désigner par ce mépris affecté, que c'est une viande de toute autre espèce qu'il lui faut pour contenter son appétit militaire. Il vient ensuite reprendre sa place, où il n'est pas plutot assis, qu'on lui coiffe quelquefois la tête d'une marmite de cendres chaudes; mais ce sont là de ces traits d'amitié, de ces marques de tendresse qui ne se souffrent que de la part d'un ami bien déclaré et bien reconnu: une pareille familiarité d'un homme ordinaire serait censée une insulte. A ce premier guerrier en succèdent d'autres qui font traîner en longueur la séance, sur-tout quand il s'agit de former de gros partis, parce que c'est dans ces sortes de cérémonies que se font les enrôlemens. Enfin, la fête s'achève par la distribution et la consommation des viandes.

Tel fut le festin militaire donné à nos Sauvages, et le cérémonial qui s'y observa. Les Algonkins, les Abnakis, les Nipistingues et les Amenecis étaient de cette fête. Cependant, des soins plus sérieux demandaient ailleurs notre présence; il se fesait tard, nous nous levâmes, et chaque Missionnaire, suivi de ses Néophytes, alla mettre fin à la journée par les prières accoutumées. Une partie de la nuit fut employée à faire les dernières dispositions pour le départ fixé au lendemain. Le temps, pour cette fois, nous favorisa. Nous nous embarquâmes après avoir mis notre voyage sous la protection spéciale du Seigneur, par une Messe chantée solennellement,

pleases him; if it cease to please him he ends it by disdainfully throwing down the head that he has in his hand, in order to show by this affected contempt that food of a wholly different kind is necessary to satisfy his military appetite. He afterward resumes his place, where he is no sooner seated, than perhaps there is put on his head a pot of hot ashes; but this is an act of friendship, a mark of tenderness which is endured only from a well-known and acknowledged friend; a like familiarity from an ordinary man would be deemed an insult. This first warrior is followed by others, who greatly protract the meeting,—especially when it is a question of forming large parties, because with this kind of ceremony the enlistments are made. At last, the feast comes to an end with the distribution and consumption of the food.

Such was the war-feast that was given to our Savages, and such the ceremony that was observed. The Algonkins, the Abnakis, the Nipistingues, and the Amenecis were at this feast. In the meantime, more serious cares were demanding our presence elsewhere, and it was growing late; we arose, and each Missionary, followed by his Neophytes, went to close the day with the usual prayers. A part of the night was spent in making the final preparations for our departure, which was fixed for the next day. This time, the weather favored us. We embarked after having put our journey under the special protection of the Lord by a Mass, chanted solemnly, and with more precision and devotion than you could imagine; the Savages always outdo themselves at this spectacle of Religion. The tediousness of the way was

avec plus de méthode et de dévotion qu'on ne saurait se l'imaginer, les Sauvages se surpassent toujours dans ce spectacle de Religion. L'ennui de la marche me fut adouci par l'avantage que j'eus chaque jour de célébrer le saint sacrifice de la Messe, tantôt sur quelques îles, tantôt sur les rivages des rivières, mais toujours dans un endroit assez découvert pour favoriser la dévotion de notre petite armée. Ce n'était pas une légère consolation pour des Ministres du Seigneur, d'entendre chanter ses louanges en autant de langues différentes qu'ils étaient de Peuples assemblés. Tous les jours chaque Nation se choisissait un endroit commode où elle campait séparément. Les exercices de Religion s'y pratiquaient aussi régulièrement que dans leurs Villages; de sorte que la consolation des Missionnaires aurait été complète, si tous les jours de cette campagne eussent été aussi innocens que le furent les jours de notre marche.

Nous traversâmes le lac Champlain, où la dextérité des Sauvages à pêcher, nous fournit un spectacle fort amusant. Placés sur le devant du canot, debout et la lance à la main, ils la dardaient avec une adresse merveilleuse, et amenaient de gros esturgeons, sans que leurs petites nacelles, que le moindre mouvement irrégulier pouvait faire tourner, parussent pencher le moins du monde, ni à droite, ni à gauche; il n'était pas nécessaire pour favoriser une pêche si utile, qu'on suspendît la marche. Le seul pêcheur cessait de marcher; mais, en récompense, il était chargé de pourvoir à la subsistance de tous les autres, et il y réussissait. Enfin, après six jours de route, nous nous rendîmes au fort *Vaudreuil*, autrement nommé *Carillon*, où l'on avait assigné le rendez-vous

alleviated by the privilege that I had every day of celebrating the holy sacrifice of the Mass,— sometimes on an island, sometimes on the bank of a river, but always in a spot sufficiently open to favor the devotion of our little army. It was no slight consolation to the Ministers of the Lord to hear his praises sung in as many different tongues as there were Tribes assembled. Every day each Tribe would choose a suitable place, where it encamped by itself. Religious services were held as regularly as in their Villages; so that the satisfaction of the Missionaries would have been complete if all the days of this campaign had been as innocent as were the days of our journey.

We crossed lake Champlain, where the dexterity of the Savages in fishing furnished us a very interesting spectacle. Placed in the front of the canoe, standing, with spear in hand, they hurled it with marvelous skill, and drew out large sturgeons,— so adroitly that the little scales of the fish which the slightest awkward motion could displace did not appear turned the least in the world toward either the right or the left. In order to facilitate such profitable fishing, it was not necessary to discontinue our journey; the fisherman alone ceased to advance; but, in turn, he was charged with providing subsistence for all the others, and he succeeded. Finally, after six days' travel we came to fort *Vaudreuil*, formerly named *Carillon*,[26] which had been assigned as the general rendezvous of our troops. Hardly had we begun to distinguish the summit of the fortifications before our Savages drew up for battle, each Tribe under its own standard. Two hundred canoes placed in this fine order formed a sight that Messieurs

général de nos troupes. A peine commençait-on à distinguer le sommet des fortifications, que nos Sauvages se rangèrent en bataille, chaque Nation sous son pavillon. Deux cens canots placés dans ce bel ordre, formaient un spectacle que Messieurs les Officiers Français, accourus sur le rivage, ne jugèrent pas indigne de leur curiosité.

Dès que j'eus mis pied à terre, je m'empressai d'aller rendre mes devoirs à M. le Marquis de Montcalm, que j'avais eu l'honneur de connaître à Paris. Les sentimens dont il honore nos Missionnaires, m'étaient connus. Il me reçut avec cette affabilité qui annonçait la bonté et la générosité de son cœur. Les Abnakis, moins pour se conformer au cérémonial que pour satisfaire à leurs inclinations et à leurs devoirs, ne tardèrent pas à se présenter chez leur Général. Leur Orateur le complimenta brièvement, comme on l'en avait prié. *Mon Père*, lui dit-il, *n'appréhende pas, ce ne sont pas des éloges que je viens te donner; je connais ton cœur, il les dédaigne; il te suffit de les mériter. Eh bien, tu me rends service; car je n'étais pas dans un petit embarras de pouvoir te marquer tout ce que je sens. Je me contente donc de t'assurer que voici tes enfans tous prêts à partager tes périls, bien sûrs qu'ils ne tarderont pas à en partager la gloire.* La tournure de ce compliment ne paraîtra pas venir d'un Sauvage: mais on n'aurait là-dessus aucun doute, si l'on connaissait le caractère d'esprit de celui qui le prononça.

J'appris chez M. de Montcalm la belle défense qu'avait faite, quelques jours auparavant, un Officier Canadien, nommé M. de Saintout: il avait été envoyé à la découverte sur le Lac Saint-Sacrement, lui onzième, dans un seul canot d'écorce. En doublant

the French Officers, who had flocked to the shore, did not deem unworthy of their attention.

As soon as I had landed I hastened to pay my respects to Monsieur the Marquis de Montcalm,[27] whom I had had the honor to know in Paris. The regard with which he honors our Missionaries was known to me. He received me with an affability which indicated the goodness and generosity of his heart. The Abnakis, less for the sake of conforming to ceremony than for satisfying their inclination and their respect, lost no time in appearing before their General. Their Orator complimented him briefly, as he had been asked to do. *My Father*, he said, *do not fear, these are not eulogies that I come to give thee: I know thy heart, it disdains them; it is sufficient for thee to merit them. Well then, thou art rendering me a service; for I was in no slight perplexity at the impossibility of expressing to thee all that I feel. I therefore content myself with assuring thee that these are thy children, all of them ready to share thy perils, and sure indeed that they will soon share thy glory.* The turn of this compliment may not seem natural to a Savage; but you would have no doubt about it if you knew the turn of mind of him who uttered it.

I learned from Monsieur de Montcalm the glorious defense that was made a few days before by a Canadian Officer, named Monsieur de Saintout;[28] he had been sent to reconnoiter on Lake Saint Sacrement, with a party of ten men in a single bark canoe. In doubling a tongue of land, he was surprised by two English barges, which, lying in wait, suddenly attacked him. The numbers were unequal. One single discharge made at the right time on the canoe

une langue de terre, il fut surpris par deux berges Anglaises, qui, cachées en embuscade, l'attaquèrent brusquement. La partie n'était pas égale. Une seule décharge faite à propos sur le canot, aurait décidé de la victoire ou de la vie des Français. M. de Saintout, en homme sage, gagna à la hâte une île que formait dans le Lac un rocher escarpé. Il fut vivement poursuivi par les ennemis. Mais il suspendit bientôt leur ardeur par une décharge qu'il fit faire sur eux avec autant de prudence que de bonheur. Les ennemis, déconcertés pour quelques momens, revinrent bientôt à la charge; mais ils furent de nouveau si bien reçus, qu'ils prirent le parti de débarquer sur la grève, qui était à la portée du fusil. Le combat recommença avec plus d'opiniâtreté qu'auparavant, mais avec un succès toujours égal pour nous. M. de Saintout s'apercevant que les ennemis n'étaient pas d'humeur à le venir attaquer dans son poste, et qu'il ne pouvait aller à eux sans risquer de voir son canot couler bas, pensa à la retraite. Il la fit en homme d'esprit, comme il s'était défendu en homme de cœur. Il s'embarqua en présence des Anglais, qui, n'osant le poursuivre, se contentèrent de faire sur lui un feu continuel. Nous eûmes dans cette rencontre trois blessés, mais légèrement; M. de Saintout était du nombre. M. de Grosbois, cadet dans les troupes de la Colonie, fut tué sur la place. Les ennemis, de leur aveu, étaient sortis de leur fort trente-sept; dix-sept seulement y rentrèrent. De pareils coups surprennent en Europe; mais ici la valeur des Canadiens les a si souvent multipliés, qu'on serait étonné de ne les voir pas renouvelés plus d'une fois dans le cours d'une campagne; la suite de cette lettre en fournira la preuve.

would have decided the victory or the defeat of the French. Monsieur de Saintout, as a prudent man, hastily gained an island that was formed in the Lake by a steep rock. He was closely followed by the enemy; but he very soon checked their ardor by a volley that, with as much prudence as success, he ordered his men to fire at them. The enemy, disconcerted for the moment, quickly returned to the charge; but they were again so well received that they resolved to land on the beach, which was within gunshot. The combat recommenced with more obstinacy than before, but still proceeded with the same success for us. Monsieur de Saintout, perceiving that the enemy were not inclined to come to attack him in his position, and that he could not go to them without the risk of seeing his canoe sink, decided to retreat. He did so, acting as a man of good sense, just as he had defended himself as a man of courage. He embarked in sight of the English — who, not daring to pursue him, were satisfied with constantly firing at him. In this encounter we had three men wounded, but slightly; Monsieur de Saintout was of the number. Monsieur de Grosbois, a cadet of the Colonial troops, was killed on the spot. The enemy, by their own avowal, had gone out of their fort thirty-seven strong; only seventeen returned to it. Such deeds are surprising in Europe; but here the valor of the Canadians has so often multiplied them that we would not be astonished to see them repeated more than once in the course of a campaign; the continuation of this letter will give you proof of this.

After having taken leave of Monsieur de Mont-

Après avoir pris congé de M. de Montcalm, je me rendis au quartier des Abnakis. Je fis avertir l'Orateur d'assembler incessamment ses compatriotes, et de les avertir que, devant aller dans quelques jours à l'attaque du fort Anglais, j'attendois de leur religion, qu'ils se prépareraient à cette périlleuse expédition, par toutes les démarches propres à en assurer le succès devant Dieu: je leur fis savoir en même-temps, que ma tente serait ouverte en tout temps et à tout le monde, et que je serais toujours prêt, au péril même de ma vie, de leur fournir les secours qu'exigeait mon ministère. Mes offres furent acceptées. Une partie me donna la consolation de les voir s'approcher du Tribunal de la Pénitence. J'en disposai quelques-uns à la réception de l'auguste Sacrement de nos Autels. Ce fut le Dimanche suivant, vingt-quatrième de Juillet, qu'ils jouirent de ce bonheur. Je n'oubliai rien pour donner à cette action le plus d'éclat qu'il m'était possible. Je chantai solennellement la Messe, pendant laquelle je leur fis la première exhortation Abnakise que j'aie faite dans les formes. Elle roula sur l'obligation où ils étaient de faire honneur à leur religion par leur conduite, en présence de tant de Nations Idolâtres, qui, ou ne la connaissaient pas, ou la blasphémaient, et qui avaient les yeux attachés sur eux. Les motifs les plus propres à faire impression, je tâchai de les présenter sous des couleurs frappantes; je n'oubliai pas de leur rappeler les périls inséparables de la guerre, que leur courage et leur valeur ne servait qu'à multiplier. Si l'attention de l'auditeur et un maintien modeste décidait du fruit d'un discours, j'aurais eu tout lieu de me

calm, I repaired to the quarters of the Abnakis. I sent word to the Orator to call together at once his tribesmen, and announce to them that, before going in a few days to attack the English fort, I expected from their religion that they should prepare themselves for this perilous undertaking by every step fitted to assure its success before God. I gave notice, at the same time, that my tent would be open at all times and to every one; and that I would always be ready, even at the peril of my life, to furnish them the aid that my office commands. My offers were accepted. I had the comfort of seeing some of them come as Penitents to Confession; and I prepared a few of these for the reception of the august Sacrament of our Altars. It was on the following Sunday, the twenty-fourth of July, that they enjoyed this blessing. I neglected nothing to give to this ceremony all the splendor that was in my power. I solemnly chanted the Mass, during which I gave them the first Abnakis exhortation that I had given formally. It hinged upon the obligation under which they were to do honor to their religion by their conduct in the presence of so many Idolatrous Tribes, who either were not acquainted with it or blasphemed it, and whose eyes were fixed upon them. I endeavored to present in striking colors the motives best fitted to make an impression on them; I did not neglect to recall to them the perils inseparable from war, which their courage and their valor would only serve to multiply. If the attention of the hearer and a modest deportment decided the effect of a discourse, I should have had every reason to congratulate myself on my feeble efforts. These

féliciter de mes faibles efforts. Ces exercices nous menèrent bien avant dans la matinée, mais le Sauvage ne compte pas les momens qu'il donne à la Religion; il se montre avec décence et avec empressement dans nos Temples. Les libertés que les Français s'y permettent, et l'ennui qu'ils portent peint jusques sur leur front, ne sont que trop souvent le sujet de leur scandale. Ce sont là d'heureuses dispositions pour en faire un jour de parfaits Chrétiens.

Voilà les occupations auxquelles je me livrai avec bien du plaisir durant notre séjour aux environs du fort Vaudreuil. Il ne fut pas long; le troisième jour expiré, nous reçûmes l'ordre d'aller rejoindre l'armée Française, campée à une lieue plus haut, vers le Portage, c'est-à-dire, vers l'endroit où une grande chûte d'eau nous obligeait de transporter par terre, dans le Lac Saint-Sacrement, les munitions nécessaires pour le siége. On fesait les dispositions pour le départ, lorsqu'elles furent arrêtées par un spectacle qui fixa tous les yeux.

On vit paraître au loin, dans un des bras de la rivière, une petite flotte de canots sauvages, qui, par leurs arrangemens et leurs ornemens, annonçaient une victoire. C'était M. Marin, Officier canadien d'un grand mérite, qui revenait glorieux et triomphant de l'expédition dont on l'avait chargé. A la tête d'un corps d'environ deux cens Sauvages, il avait été détaché pour aller en parti vers le Fort Lydis; il avait eu le courage, avec un petit camp volant, d'en attaquer les retranchemens avancés, et le bonheur d'en enlever un principal quartier. Les Sauvages n'eurent que le temps d'emporter trente-cinq

services occupied us until late in the forenoon, but the Savage does not reckon the moments that he gives to Religion; they behave with propriety and earnestness in our Temples. The liberties which the Frenchmen allow themselves therein, and the weariness which they show even in their countenances, are only too often a cause of offense to our Savages. These latter have excellent dispositions, which may some day make of them perfect Christians.

These were the occupations to which I devoted myself during our stay in the vicinity of fort Vaudreuil; it was not long; at the end of the third day we received orders to join the French army, encamped a league higher up, near the Portage,— that is to say, near the place where a great fall of water would oblige us to transport by land from Lake Saint Sacrement the munitions necessary for the siege. Preparations were being made for departure when they were stopped by a sight that attracted all eyes.

We saw appearing in the distance, in one of the inlets of the river, a little fleet of savage canoes which by their order and decorations announced a victory. It was Monsieur Marin — a Canadian Officer of great merit — who was returning glorious and triumphant from the expedition with which he had been charged. At the head of a body of about two hundred Savages, he had been detached to scour the country about Fort Lydis; he had had the courage with a small flying camp to attack the outer intrenchments, and the good fortune to carry a chief part of them. The Savages had only time to cut off

chevelures de deux cens hommes qu'ils tuèrent, sans que leur victoire fût ensanglantée d'une seule goutte de leur sang, et leur coûtât un seul homme. L'ennemi, au nombre de trois mille hommes, chercha en vain à avoir sa revanche, en les poursuivant dans leur retraite; elle fut faite sans la moindre perte. On était occupé à compter le nombre des trophées barbares, c'est-à-dire des chevelures anglaises dont les canots étaient parés, lorsque nous aperçûmes, d'un autre côté de la rivière, une barque Française qui nous amenait cinq Anglais liés et conduits par des *Outaouacks*, dont ils étaient les prisonniers.

La vue de ces malheureux captifs répandit la joie et l'alégresse dans le cœur des assistans; mais c'était, dans la plupart, une joie féroce et barbare, qui se produisit par des cris effroyables et par des démarches bien tristes pour l'humanité. Un millier de Sauvages, tirés des trente-six Nations réunies sous l'étendard Français, étaient présens et bordaient le rivage. Dans l'instant, sans qu'il parût qu'ils se fussent concertés, on les vit courir avec la dernière précipitation vers les bois voisins. Je ne savais à quoi devait aboutir une retraite si brusque et si inopinée. Je fus bientôt au fait. Je vis revenir un moment après ces furieux, armés de bâtons, qui se préparaient à faire à ces infortunés Anglais la plus cruelle des réceptions. Je ne pus retenir mon cœur à la vue de ces cruels préparatifs. Les larmes coulaient de mes yeux: ma douleur cependant ne fut point oisive. J'allai, sans délibérer, à la rencontre de ces bêtes farouches, dans l'espérance de les adoucir; mais, hélas! que pouvait ma faible voix, que pousser quelques sons que le tumulte, la diversité

thirty-five scalps from the two hundred men whom they had killed; their victory was not stained with a single drop of their own blood and did not cost them a single man. The enemy, numbering three thousand men, sought in vain to have revenge by pursuing them in their retreat, but it was made without the slightest loss. They were engaged in counting the number of barbarous trophies — that is to say, the English scalps — with which the canoes were decorated, when we perceived in another part of the river a French bark, which was bringing to us five Englishmen, bound, and accompanied by some *Outaouacks*, whose prisoners they were.

The sight of these unfortunate captives brought joy and gladness to the hearts of the spectators; but for the most part it was a ferocious and barbarous joy which manifested itself by frightful yells, and by acts very sad to humane men. A thousand Savages — drawn from the thirty-six Tribes united under the French flag — were present and lining the bank. In an instant, without any apparent consultation, I saw them run with extreme haste to the neighboring woods. I did not know what was to be the result of such a sudden and unexpected retreat; but I very soon understood. A moment after, I saw these furious men return, armed with clubs which they were preparing in order to give to these unfortunate Englishmen the most cruel reception. I could not control my feelings at the sight of these cruel preparations. Tears flowed from my eyes; but, in the meantime, my grief was not inactive. Without stopping to deliberate I went to meet these ferocious brutes in the hope of calming them; but alas! what could my feeble voice do but utter some sounds that

des langues, plus encore la férocité des cœurs rendaient inintelligibles? Du-moins les reproches les plus amers ne furent-ils pas épargnés à quelques Abnakis qui se trouvèrent sur mon chemin; l'air vif qui animait mes paroles, les amena à des sentimens d'humanité. Confus et honteux, ils se séparèrent de la troupe meurtrière, en jetant les cruels instrumens dont ils se disposaient à faire usage. Mais qu'était-ce que quelques bras de moins sur deux mille déterminés à frapper sans pitié? Voyant l'inutilité des mouvemens que je me donnais, je me déterminai à me retirer, pour n'être pas témoin de la sanglante tragédie qui allait se passer. Je n'eus pas fait quelques pas, qu'un sentiment de compassion me rappela sur le rivage, d'où je jetai les yeux sur ces malheureuses victimes dont on préparait le sacrifice. Leur état renouvela ma sensibilité. La frayeur qui les avait saisis, leur laissait à peine assez de force pour se soutenir; leurs visages consternés et abattus étaient une vraie image de la mort. C'était fait de leur vie; en effet, ils allaient expirer sous une grêle de coups, si leur conservation ne fût venue du sein même de la barbarie, et si la sentence de mort n'eût été révoquée par ceux mêmes qui, ce semble, devaient être les premiers à la prononcer. L'Officier Français qui commandait dans la barque, s'était aperçu des mouvemens qui s'étaient faits sur le rivage; touché de cette commisération si naturelle à un honnête homme à la vue des malheureux, il tâcha de la faire passer dans le cœur des Outaouacks, maîtres des prisonniers; il mania si adroitement leurs esprits, qu'il vint à bout de les rendre sensibles, et de les intéresser en faveur de la cause des misérables.

the tumult, the diversity of tongues, still more the ferocity of hearts, rendered unintelligible? At least the most bitter reproaches were not spared to a few Abnakis who chanced to come in my way; the sharp tone that animated my words brought them to feelings of humanity. Confused and ashamed, they withdrew from this murderous company throwing away the cruel instruments which they were preparing for use. But what were a few arms less out of the two thousand determined to strike without pity? Seeing the uselessness of the agitation I was experiencing, I decided to retire so as not to be a witness of the bloody tragedy which was about to take place. I had only taken a few steps when a feeling of compassion recalled me to the bank, where I cast my eyes on those unfortunate victims whom they were preparing to sacrifice. Their condition renewed my sympathy. The fright which had seized them left them hardly sufficient strength to stand upright; their dismayed and dejected countenances were a true picture of death. Life was over for them: in fact, they were about to expire under a storm of blows, if their preservation had not come from the very heart of barbarism, and if the sentence of death had not been revoked by those very persons who, it seems, ought to have been the first to pronounce it. The French Officer who was commanding the bark had perceived the commotion which was being made on the shore; touched with that commiseration so natural to an upright man at the sight of the unfortunate, he endeavored to infuse it into the hearts of the Outaouacks, masters of the prisoners; he worked on their feelings so skillfully that he succeeded in rendering them sensitive, and

Ils s'y portèrent avec un zèle qui ne pouvait qu'infailliblement réussir. A peine la berge fut-elle assez près du rivage, pour que la voix pût y porter, qu'un Outaouack, prenant fièrement la parole, s'écria d'un ton menaçant: *Ces prisonniers sont à moi; je prétends qu'on me respecte, en respectant ce qui m'appartient; trève d'un mauvais traitement dont tout l'odieux rejaillirait sur ma tête.* Cent Officiers Français auraient parlé sur le même ton, que leurs discours n'auraient abouti qu'à leur attirer à eux des mépris, et à leurs captifs des redoublemens de coups: mais un Sauvage craint son semblable, et ne craint que lui: leurs moindres disputes vont à la mort; aussi n'en viennent-ils guères là. Les volontés de l'Outaouack furent donc aussitôt respectées que notifiées: les prisonniers furent débarqués sans tumulte et conduits au fort, sans même que la moindre huée les y accompagnât. Ils furent d'abord séparés; ils subirent l'interrogatoire, où il ne fut pas nécessaire d'user d'artifices, pour en tirer les éclaircissemens qu'on souhaitait. La frayeur dont ils n'étaient pas trop bien revenus leur déliait la langue, et leur prêtait une volubilité qui apparemment n'aurait pas eu lieu sans cela. J'en visitai un dans un appartement du Fort, occupé par un de mes amis. Je lui donnai par signe les assurances les plus propres à le tranquilliser; je lui fis présenter quelques rafraîchissemens, qu'il me parut recevoir avec reconnaissance.

Après avoir satisfait ainsi autant à ma compassion qu'aux besoins d'un malheureux, je vins hâter l'embarquement de mes gens; il se fit sur l'heure. Le trajet n'était pas long. Deux heures suffirent pour nous rendre. La tente de M. le Chevalier de Levi,

interested them favorably in the cause of the wretched men. They took this cause up with an ardor which could not fail to succeed. Hardly was the barge near enough to the shore for a voice to be heard when an Outaouack began to speak fiercely, and exclaimed in a menacing tone: *These prisoners belong to me; I wish you to respect me by respecting what belongs to me; let us have no ill treatment, of which the whole odium would fall back upon my head.* A hundred French Officers might have spoken in the same tone, but their speech would have resulted only in drawing contempt upon themselves, and an increase of blows upon their captives; but a Savage fears his fellow-savage, and fears him only. Their slightest disputes lead to death; therefore they seldom engage in them. Accordingly, the wishes of the Outaouack were respected as soon as announced: the prisoners were landed without tumult and led to the fort; not the slightest shout attended them. At first they were separated; they underwent examination, in which it was unnecessary to use artifice in order to win from them the explanations that were desired. Their fright, from which they had not wholly recovered, loosened their tongues, and gave them a volubility which apparently would not have been the case otherwise. I visited one of them in a room of the Fort occupied by one of my friends. By signs I gave him the assurances best fitted to tranquilize him; I ordered for him some refreshments, which he appeared to receive with gratitude.

After having thus satisfied my compassion, as well as the needs of an unfortunate man, I went to hasten the embarking of my people; it was done forthwith. The passage was not long; two hours sufficed to

était placée à l'entrée du camp. Je pris la liberté de présenter mes respects à ce Seigneur, dont le nom annonce le mérite, et dans qui le nom est ce qu'il y a de moins respectable. La conversation roulait sur l'action qui avait décidé du sort des cinq Anglais, dont je viens de détailler la périlleuse aventure: j'étais bien éloigné d'en savoir les circonstances; elles auront de quoi surprendre. Les voici.

M. de Corbiere, Officier Français, servant dans les troupes de la Colonie, avait été commandé la nuit précédente pour aller croiser sur le Lac Saint-Sacrement. Sa troupe se montait environ à cinquante Français, et à un peu plus de trois cens Sauvages. Au premier point du jour, il découvrit un corps de trois cens Anglais, détachés aussi en parti dans une quinzaine de Berges. Ces sortes de bateaux hauts de bord, et forts en épaisseur, en concurrence avec de frêles canots, compensaient suffisamment, et au-delà, la petite supériorité que nous pouvions avoir du côté du nombre. Cependant nos gens ne balancèrent pas à aller engager l'action; l'ennemi parut d'abord accepter le défi de bonne grâce: mais cette résolution ne se soutint pas. Les Français et les Sauvages, qui ne pouvaient raisonnablement fonder l'espérance de la victoire que sur l'abordage que leur nombre favorisait, et qui d'ailleurs, risquaient tout à se battre de loin, se mirent à serrer de près l'ennemi, malgré la vivacité du feu qu'il fesait. L'ennemi ne les vit pas plutôt à ses trousses, que la terreur lui fit tomber les armes des mains. Il ne rendit plus de combat, ce ne fut plus qu'une déroute. De tous les partis le moins honorable sans contredit, mais, qui plus est, le plus dangereux, était de gagner

complete it. The tent of Monsieur the Chevalier de Levi[29] was placed at the entrance of the camp. I took the liberty of paying my respects to this Dignitary whose name announces his merit, and whose name even is his least title to respect. The conversation turned upon the act which had decided the fate of the five Englishmen whose perilous adventure I have just related. I was very far from knowing the circumstances; they are somewhat surprising. Listen to them.

Monsieur de Corbiere, a French Officer serving in the Colonial troops, had been commanded, the previous night, to go to cruise on Lake Saint Sacrement. His company numbered about fifty Frenchmen, and a little more than three hundred Savages. At the first peep of day he discovered a body of three hundred English, who had also been detached to cruise, in about fifteen Barges. The form of these boats — high on the sides, and strongly built, when contrasted with our frail canoes — counterbalanced sufficiently and more the slight superiority that we might have had in the way of numbers. Nevertheless, our men did not hesitate to begin the combat; the enemy at first appeared to accept the defiance readily, but that temper did not last long. The French and Savages, who could reasonably base the hope of victory only on the boarding that their number encouraged,— and who, besides, risked everything in fighting at a distance,— began to draw closer to the enemy, notwithstanding the activity of their firing. The enemy no sooner saw themselves pursued than fear made them drop their arms. It was no longer a contest; it was nothing more than a defeat. Of all ways, doubtless, the least honor-

la grève. C'est celui auquel il se détermina. Dans l'instant on les voit tirer avec précipitation vers le rivage: quelques-uns d'entr'eux, pour y arriver plutôt, se mettent à la nage, en se flattant de pouvoir se sauver à la faveur des bois; entreprise mal concertée, dont ils eurent tout le temps de pleurer la folie. Quelque vîtesse que les efforts redoublés des rameurs pussent donner à des bateaux que l'art et l'habileté de l'ouvrier avaient rendus susceptibles de célérité, elle n'approchait pas, à beaucoup près, de la vîtesse d'un canot d'écorce; il vogue, ou plutôt il vole sur l'eau avec la rapidité d'un trait. Aussi les Anglais furent-ils bientôt atteints. Dans la première chaleur du combat, tout fut massacré sans miséricorde; tout fut haché en pièces. Ceux qui avaient déjà gagné les bois, n'eurent pas un meilleur sort. Les bois sont l'élément des Sauvages; ils y coururent avec la légéreté des chevreuils. Les ennemis y furent joints et coupés par morceaux. Cependant les Outaouacks voyant qu'ils n'avaient plus affaire à des combattans, mais à des gens qui se laissaient égorger sans résistance, pensèrent à faire des prisonniers. Le nombre en monta à cent cinquante-sept, celui des morts à cent trente-un; douze seulement furent assez heureux pour échapper à la captivité et à la mort. Les berges, les équipages, les provisions, tout fut pris et pillé. Pour cette fois, Monsieur, vous vous attendez, sans doute, qu'une victoire si incontestable nous coûta cher. Le combat se donna sur l'eau, c'est-à-dire, dans un lieu tout-à-fait découvert; l'ennemi n'y fut pas pris au dépourvu. Il eut tout le temps de faire ses dispositions; il combattait de plus de haut-en-bas, pour

able — but, what is more, the most dangerous — was to gain the beach. It was on this that they decided. In an instant, we saw them moving with haste to the shore; some of them, in order to reach it sooner, began to swim, flattering themselves with being able to escape to the shelter of the woods — an ill-planned undertaking, the folly of which they continually had to lament. Whatever be the speed which the increased efforts of rowers can give to boats that the science and skill of the workman have made capable of swiftness, it does not approach, by a great deal, the fleetness of a bark canoe; this glides — or, rather, it flies — over the water with the rapidity of an arrow. Therefore the English were soon overtaken. In the first heat of the combat all were massacred without mercy; all were cut to pieces. Those who had already gained the woods did not meet a better fate. The woods are the element of the Savages; they run through them with the swiftness of a deer. The enemy were overtaken there and cut to pieces. In the meantime, the Outaouacks, seeing that they were no longer dealing with warriors, but with people who allowed themselves to be slaughtered without resistance, decided to take them prisoners. The number of these amounted to a hundred and fifty-seven; that of the dead, to a hundred and thirty-one; only twelve were fortunate enough to escape captivity and death. The barges, the equipments, the stores, — everything was taken and pillaged. By this time, Monsieur, you doubtless suppose that so undeniable a victory cost us dear. The combat took place on the water, — that is to say, in a place wholly open; the enemy were not taken by surprise. They had every leisure to make

ainsi dire; du haut de ses berges, il déchargeait la mousqueterie sur de faibles écorces, qu'un peu d'adresse, ou plutôt qu'un peu de sang froid aurait aisément fait submerger avec tous ceux qui les défendaient. Cela est vrai: cependant un succès si complet fut acheté au prix d'un seul Sauvage blessé, dont le poignet fut démis par un coup de feu.

Tel fut le sort du détachement de l'infortuné M. Copperelh, qui en était le commandant, et que le bruit général dit avoir péri sous les eaux. Les ennemis ne s'expriment sur les désastres de cette journée, qu'en des termes qui marquent également et leur douleur et leur surprise. Ils conviennent ingénument de la grandeur de leur perte. Il serait, en effet, difficile de s'inscrire en faux contre la moindre particularité: les cadavres des Officiers et de leurs soldats, en partie flottans sur les eaux du Lac St.-Sacrement, en partie encore étendus sur le rivage, déposeraient contre ce désaveu. Quant à leurs prisonniers, la plus grande partie gémit encore dans les fers de M. le Chevalier de Levi. Je les vis défiler par bandes, escortés de leurs vainqueurs, qui, occupés en barbares de leur triomphe, ne paraissaient guères d'humeur à adoucir la défaite des vaincus. Dans l'espace d'une lieue qu'il me fallut faire pour rejoindre mes Abnakis, je fis rencontre de plusieurs petites troupes de ces captifs. Plus d'un Sauvage m'arrêta sur mon chemin pour faire montre de sa prise en ma présence, et pour jouir en passant de mes applaudissemens. L'amour de la Patrie ne me permettait pas d'être insensible à des succès qui intéressaient la Nation. Mais le titre de malheureux est respectable, non-seulement à la Religion, mais

their preparations; they fought mostly downward, so to speak; from the tops of their barges they discharged their musketry on frail barks, which a little skill — or, rather, a little presence of mind — would easily have sunk, with all those men who were defending them. That is true: nevertheless, such a complete success was purchased at the price of one single Savage wounded, whose wrist was put out of joint by a shot.

Such was the fate of the detachment of the unfortunate Monsieur Copperelh, who was the commander; and the general report is that he perished in the water.[30] The enemy express themselves, on the disasters of that day, only in terms that indicate equally their grief and their surprise. They frankly admit the greatness of their loss. Really, it would be difficult to deny it in the slightest particular; the bodies of the Officers and their soldiers — some floating on the water of Lake St. Sacrement, some still stretched out on the shore — would bear witness against that disavowal. As for their prisoners, the greater part are still groaning in the chains of Monsieur the Chevalier de Levi. I saw them go by in squads escorted by their victors,— who, barbarian-like, engrossed with their triumph, showed little inclination to alleviate the defeat of the vanquished. In the space of a league, which I was obliged to make in order to rejoin my Abnakis, I met several little companies of these captives. More than one Savage stopped me on my way to parade his captives before me, and to enjoy, in passing, my commendation. Love of Country did not permit me to be insensible to a success which concerned the Nation. But the title of " unfortunate " is worthy of respect,

à la simple nature. Ces prisonniers d'ailleurs s'offraient à moi sous un appareil si triste, les yeux baignés de larmes, le visage couvert de sueur et même de sang, la corde au cou. A cet aspect, les sentimens de compassion et d'humanité avaient bien droit sur mon cœur. Le rhum dont s'étaient gorgés les nouveaux maîtres, avait échauffé leurs têtes et irrité leur férocité naturelle. Je craignais à chaque instant de voir quelque prisonnier, victime et de la cruauté et de l'ivresse, massacré sous mes yeux, tomber mort à mes pieds; de sorte que j'osais à peine lever la tête, de peur de rencontrer les regards de quelqu'un de ces malheureux. Il me fallut bientôt être témoin d'un spectacle tout autrement horrible que ce que j'avais vu jusques-là.

Ma tente avait été placé au milieu du camp des Outaouacks. Le premier objet qui se présenta à mes yeux, en y arrivant, fut un grand feu; et des broches de bois plantées à terre désignaient un festin. C'en était un. Mais ô Ciel! quel festin! Les restes d'un cadavre Anglais, écorché et décharné plus d'à moitié. J'aperçus un moment après, ces inhumains mangeant, avec une famélique avidité, de cette chair humaine; je les vis puiser à grandes cuillers leur détestable bouillon, et ne pouvoir s'en rassasier. On m'y apprit qu'ils s'étaient disposés à ce régal, en buvant à pleins crânes le sang humain; leurs visages encore barbouillés, et leurs lèvres teintes assuraient la vérité du rapport. Ce qu'il y a de plus triste, c'est qu'ils avaient placé tout-auprès une dixaine d'Anglais, pour être spectateurs de leur infame repas. L'Outaouack approche de l'Abnakis; je crus qu'en fesant à ces monstres d'inhumanité quelque

according not only to Religion but to simple nature. Besides, these prisoners were presented to me in a very wretched state, their eyes bathed in tears, their faces covered with perspiration and even with blood, and with ropes around their necks; at this sight feelings of compassion and humanity certainly had a right over my heart. The rum with which their new masters were filled had excited their brains, and increased their natural ferocity. I feared each instant to see some prisoner, a victim to both cruelty and drunkenness, murdered before my eyes and falling dead at my feet; so that I hardly dared to raise my head, for fear of meeting the gaze of some one of these unfortunate victims. I was very soon compelled to be witness of a spectacle much more horrible than what I had hitherto seen.

My tent had been placed in the midst of the Outaouacks' camp. The first object that appeared to my eyes on arriving there was a large fire; and the stakes of wood set in the ground betokened a feast. There was one indeed. But, oh, Heavens! what a feast! The remains of an English body, more than half stripped of the skin and flesh. I perceived a moment after, these inhuman creatures eating, with a famished avidity, this human flesh; I saw them taking large spoonfuls of this detestable broth, without being able to satiate themselves. I was told that they prepared themselves for this treat by drinking skullfuls of human blood: their still besmeared faces and their stained lips attested the truth of the report. The saddest thing was, that they had placed near them about ten Englishmen, to be spectators of their infamous repast. The Outaouack resembles the Abnakis; I believed that

douce représentation, je gagnerais quelque chose sur eux. Je me flattais. Un jeune déterminé prit la parole, et me dit en mauvais Français: *Toi avoir le goût Français, moi Sauvage, cette viande bonne pour moi.* Il accompagna son discours par l'offre qu'il me fit d'un morceau de grillade Anglaise. Je ne répliquai rien à son raisonnement digne d'un barbare; quant à ses offres, on s'imagine aisément avec quelle horreur je les rejetai.

Instruit par l'inutilité de cette tentative, que mes secours ne pouvaient qu'être tout-à-fait infructueux pour les morts, je me tournai du côté des vivans, dont le sort me paraissait cent fois plus à plaindre. J'allai aux Anglais: un de la troupe fixa mon attention: aux ornemens militaires dont il était encore paré, je reconnus un Officier; sur-le-champ mon parti fut pris de l'acheter, et de lui assurer sa liberté avec la vie. Je m'approchai dans cette vue d'un vieillard Outaouack, persuadé que le froid de la vieillesse ayant modéré sa férocité, je le trouverais plus favorable à mon dessein; je lui tendis la main, en le saluant poliment, dans l'espérance de le gagner par ces manières prévenantes; mais ce n'était pas un homme avec qui j'avais à traiter, c'était pis qu'une bête féroce, qu'on adoucit au moins par des caresses. *Non*, me dit-il, d'un ton foudroyant et menaçant, tout propre à me remplir de frayeur, si j'avais été dans ce moment susceptible d'autres sentimens que ceux qu'inspirent la compassion et l'horreur. *Non, je ne veux point de tes amitiés; retire-toi.* Je ne crus pas devoir attendre qu'il me réitérât un compliment de cette espèce; je lui obéis.

J'allai me renfermer dans ma tente, et m'y livrer

by mildly expostulating with these monsters of inhumanity I should gain some influence over them. But I flattered myself. A young man began to speak, and said to me in bad French: *Thou have French taste; me Savage, this meat good for me.* He accompanied his remark by offering to me a piece of this English roast. I made no response to his argument, which was worthy of a barbarian; as to his offer, you may easily imagine with what horror I rejected it.

Having learned, by the uselessness of this attempt, that my services only could be wholly fruitless in behalf of the dead, I turned to the living, whose fate seemed to me a hundred times more to be pitied; and I approached the Englishmen. One of the company attracted my attention; from the military ornaments with which he was still decorated, I recognized him as an Officer; immediately I resolved to purchase him, and assure him of liberty and life. With this in view I approached an aged Outaouack, fully believing that, the insensibility of old age having mollified his ferocity, I would find him more favorable to my design; I held out my hand, saluting him politely, in the hope of winning him by courteous manners. But it was not a man with whom I had to deal; he was worse than a ferocious beast, which is at least appeased by caresses. *No*, said he in a thundering and threatening tone,—well fitted to fill me with dread, if I had been at that moment susceptible of any other feelings than those inspired by compassion and horror,—*No, I do not wish thy friendship; go away!* I did not think I ought to wait until he reiterated a compliment of that kind, and I obeyed him.

aux réflexions que la Religion et l'humanité peuvent suggérer dans ces sortes de circonstances. Je ne pensai point à prendre des mesures pour précautionner mes Abnakis contre des excès si crians. Quoique l'exemple soit un écueil redoutable pour tous les hommes, en matière de tempérance et de mœurs, ils étaient incapables de se porter à ces extrémités; on leur doit même cette justice que, dans les temps où ils étaient plongés le plus avant dans les ténèbres du paganisme, jamais ils n'ont mérité l'odieux nom d'antropophages. Leur caractère humain et docile sur cet article les distinguait dès-lors de la plus grande partie des Sauvages de ce continent. Ces considérations me conduisirent bien avant dans la nuit.

Le lendemain, à mon réveil, je comptais qu'il ne resterait plus autour de ma tente aucun vestige du repas de la veille. Je me flattais que les vapeurs de la boisson dissipées, et l'émotion inséparable d'une telle action étant appaisée, les esprits seraient devenus plus rassis, et les cœurs plus humains. Je ne connaissais pas le génie et le goût Outaouac. C'était par choix, par délicatesse, par friandise, qu'ils se nourrissaient de chair humaine. Dès l'aurore ils n'avaient rien eu de si pressé que de recommencer leur exécrable cuisine. Déjà ils n'attendaient plus que le moment desiré où ils pussent assouvir leur faim plus que canine, en dévorant les tristes restes du cadavre de leur ennemi. J'ai déjà dit que nous étions trois Missionnaires attachés au service des Sauvages. Durant toute la campagne, notre logement fut commun, nos délibérations unanimes, nos démarches uniformes, et nos volontés parfaitement

I went to shut myself in my tent, and give myself up to the reflections that Religion and humanity can suggest in circumstances of this kind. I had not thought of taking measures to warn my Abnakis against such shocking excesses. Although example is a formidable stumbling-block in matters of temperance and morals, they were incapable of proceeding to these excesses; I indeed owe them this justice, that at the time when they were plunged deepest in the darkness of paganism, they never deserved the odious name of cannibals. Their humane and docile temper on this point distinguished them even then from the greater part of the Savages on this continent. These reflections occupied me until far on into the night.

The next day, on awaking, I believed there would no longer remain about my tent a vestige of the preceding night's repast. I flattered myself that when the fumes of liquor had been dissipated, and the excitement inseparable from such an affair having been quieted, their brains would have become more calm and their hearts more human. I did not know the Outaouac nature and inclination. It was from choice — for the sake of delicacy, of daintiness — that they fed on human flesh. From the break of day they had had nothing so urgent as the recommencing of their execrable cooking. Already they were awaiting only the longed-for moment when they could satiate their more than canine hunger by devouring the wretched remains of their enemy's body. I have already said that there were three Missionaries devoted to the service of the Savages. During the whole campaign, our quarters were common, our decisions unanimous, our measures

conformes. Cette intelligence ne servit pas peu à adoucir les travaux inséparables d'une course militaire. Après nous être concertés, nous jugeâmes tous que le respect dû à la majesté de nos mystères ne nous permettait pas de célébrer le sacrifice de l'Agneau sans tache dans le centre même de la barbarie. D'autant mieux que ces peuples adonnés aux plus bizarres superstitions, pouvaient abuser de nos plus respectables cérémonies, pour en faire la matière ou même la décoration de leurs jongleries. Sur ce fondement, nous abandonnâmes ce lieu proscrit par tant d'abominations, pour nous enfoncer dans les bois. Je ne pus faire ce mouvement sans me séparer tant soit peu de mes Abnakis. J'y étais autorisé, ce semble; j'eus presque lieu cependant de regretter mon premier campement; vous en jugerez par les suites. Je ne fus pas plutôt établi dans mon nouveau domicile, que je vis se renouveller dans les cœurs de mes Néophytes leur ardeur à s'approcher du Tribunal de la Pénitence. La foule en grossit si fort, que j'avais peine à suffire à leur empressement. Ces occupations jointes aux autres devoirs de mon Ministère, remplirent si bien quelques-unes de mes journées, qu'elles disparurent presque sans que je m'en aperçusse. Heureux si je n'eusse eu à me prêter qu'à de si dignes fonctions! tout mon sang, ce n'aurait pas été trop pour payer ce bonheur: mais les consolations des Ministres de Jésus-Christ ne sont pas durables ici bas, parce que les succès des travaux entrepris pour la gloire de leur Maître ne le sont pas. Trop d'ennemis conspirent à les traverser, pour ne pas jouir enfin du triste triomphe d'y réussir.

harmonious, and our wishes perfectly in accord. This understanding served no little to alleviate the hardships inseparable from a military journey. After having consulted together, we all deemed that the respect due to the sacredness of our mysteries did not permit us to celebrate, in the very center of barbarism, the sacrifice of the Lamb without spot; and the more so, as these people, devoted to the most grotesque superstitions, might take advantage of our most solemn ceremonies in order to make them the substance, or even the ornament, of their juggleries. On this ground, we abandoned that place, proscribed by so many abominations, in order to bury ourselves in the woods. I could not make this move without separating myself somewhat from my Abnakis. It seemed that I was authorized in doing so; nevertheless I almost had reason to regret my first camping-place; you may judge of it from what follows. I was no sooner settled in my new abode than I saw reviving in the hearts of my Neophytes their eagerness to come to Confession. The crowd increased so much that I had difficulty in satisfying their ardor. These oocupations, joined to the other duties of my Office, filled some of my days so full that they passed by almost without my perceiving it. How happy should I have been if I could have given myself only to such worthy duties. All my blood would not have been too much to pay for such happiness; but the consolations of the Ministers of Jesus Christ are not lasting here below, because the success of the labors undertaken for the glory of their Master is not lasting. So many enemies are conspiring to thwart us that these will, in the end, enjoy the sad triumph of their success.

Tandis que plusieurs de mes Abnakis ménageaient en Chrétiens leur réconciliation et leur grâce auprès du Seigneur, d'autres cherchaient en téméraires à irriter sa colère et à provoquer ses vengeances. La boisson est la passion favorite, le faible universel de toutes les Nations Sauvages, et par malheur il n'est que trop de mains avides qui la leur versent, en dépit des lois divines et humaines. Il n'est pas douteux que la présence du Missionnaire, par le crédit qu'il tient de son caractère, n'obvie à bien des désordres. Par les raisons que j'ai déduites plus haut, je m'étais un peu éloigné de mes gens; j'en étais séparé par un petit bois. Je ne pouvais m'aviser de le franchir de nuit pour aller observer si le bon ordre régnait dans leur camp, sans m'exposer à quelque sinistre aventure, non-seulement de la part des Iroquois attachés au parti Anglais, lesquels, à la porte même du camp, avaient enlevé, quelques jours auparavant, la chevelure à un de nos grenadiers, mais encore de la part de nos idolâtres, sur lesquels l'expérience m'avait appris qu'on ne pouvait faire de fonds. Quelques jeunes Abnakis, joints à des Sauvages de différentes Nations, profitèrent de mon absence et des ténèbres de la nuit pour aller, à la faveur du sommeil général, dérober à la sourdine de la boisson dans les tentes Françaises. Une fois nantis de leur précieux trésor, ils se hâtèrent d'en faire usage, et bientôt les têtes furent dérangées. L'ivresse sauvage est rarement tranquille, presque toujours bruyante. Celle-ci éclata d'abord par des chansons, par des danses, par du bruit, en un mot, et finit par des coups. A la pointe du jour elle était dans le fort de ses extravagances; ce fut la première

While many of my Abnakis were striving like Christians for reconciliation and favor with God, others were seeking, in reckless fashion, to excite his anger and provoke his vengeance. An appetite for liquor is the favorite passion, the universal weakness of all the Savage Tribes; and unfortunately there are only too many hands eager to pour liquor out for them, in spite of divine and human laws. Unquestionably the presence of the Missionary, by the influence due to his character, prevents many disorders. For reasons that I have related above, I was somewhat distant from my people; I was separated from them by a little wood. I could not think of passing through it at night, to go to see if good order were reigning in their camp, without being exposed to some sinister adventure, not only on the part of the Iroquois attached to the English army,—who, at the very entrance of the camp, a few days before, had torn off the scalp of one of our grenadiers,—but also on the part of our own idolaters, on whom experience had taught me that we could not depend. Some young Abnakis, joined with Savages of different Tribes, availed themselves of my absence and the darkness of the night to go, under cover of the prevailing sleep, noiselessly to steal some liquor from the French tents. When once they were in possession of their precious treasure, they hastened to make use of it; and very soon their brains were deranged. Savage drunkenness is rarely quiet, nearly always boisterous. This time it burst forth instantly into songs, dances, and noise; and, in short, it ended with blows. At daybreak it was at the height of its wildness; this was the first news brought to me on awaking. I promptly ran

nouvelle dont je fus servi à mon réveil. J'accourus promptement à l'endroit d'où partait le tumulte. Tout y était dans l'alarme et dans l'agitation. C'était l'ouvrage des ivrognes. Tout rentra bientôt dans l'ordre par la docilité de mes gens. Je les pris sans façon par la main l'un après l'autre. Je les conduisis sans résistance dans leur tente, où je leur ordonnai de reposer.

Le scandale paraissait appaisé, lorsqu'un Moraïgan, naturalisé Abnakis, et adopté par la Nation, renouvela la scène sur un ton un peu plus sérieux; après s'être pris de parole avec un Iroquois, son compagnon de débauches, ils en vinrent aux mains. Le premier, beaucoup plus vigoureux, après avoir terrassé son adversaire, fesait pleuvoir sur lui une grêle de coups, et qui plus est, lui déchirait les épaules à belles dents. Le combat était le plus échauffé lorsque je les atteignis: je ne pouvais emprunter d'autres secours que celui de mes bras pour séparer les combattans, les Sauvages se redoutant trop mutuellement pour s'ingérer jamais, à quelque prix que ce soit, dans les disputes des uns et des autres. Mais mes forces ne répondaient point à la grandeur de l'entreprise, et le victorieux était trop animé pour relâcher sitôt sa proie. Je fus tenté de laisser ces furieux se punir par leurs mains de leur excès; mais je craignais que la scène ne fût ensanglantée par la mort d'un des champions: je redoublai mes efforts; à force de secouer l'Abnakis, il sentit enfin qu'on le secouait; il tourne alors la tête: ce ne fut qu'avec bien de la peine qu'il me reconnut; il ne se mit pas néanmoins à la raison; il lui fallut quelques momens pour se remettre; après quoi il donna à l'Iroquois le champ

to the place whence the tumult proceeded. There everything was in alarm and agitation. This was the work of the drunken men. Everything was very soon restored to order by the docility of my people. I took them without ceremony by the hand, one after another, and led them unresisting to their tents, where I ordered them to rest.

The tumult seemed to be quieted when a Moraïgan [*i.e.*, Mohican], naturalized and adopted by the Abnakis Tribe, renewed the uproar in a more serious manner; after having had words with an Iroquois, his companion in the debauch, they came to blows. The former, who was much the more vigorous, having thrown his adversary to the ground, dealt him a storm of blows, and, what is more, tore with his teeth his enemy's shoulders. The contest was at the hottest point when I reached them; I could not obtain other help than that of my own arms to separate the contestants, the Savages fearing each other too much ever to intrude, at any cost, in disputes among themselves. But my strength did not correspond to the greatness of the undertaking, and the victor was too excited to release his prey immediately. I was tempted to let these furious creatures be punished by their own hands for their intemperance; but I feared that the scene might be stained with blood by the death of one of the champions. I redoubled my efforts, and by dint of shaking the Abnakis he at last perceived that he was being shaken; then he turned his head, but it was only with much difficulty that he recognized me. Nevertheless, he did not recover his senses; he needed a few moments to come to himself, after

libre pour s'évader, dont celui-ci profita de bonne grâce.

Après avoir pris des mesures pour obvier au renouement de la partie, je me retirai plus fatigué qu'on ne saurait croire, de la course que je venais de faire; mais il me fallut bientôt recommencer; je fus averti qu'une troupe de mes guerriers assemblés sur le rivage, autour des bateaux où était le dépôt des poudres, s'y amusait à faire le coup de fusil, en dépit de la garde, et au mépris même des ordres, ou plutôt des prières des Officiers; car le Sauvage est son Maître et son Roi, et il porte par-tout avec lui son indépendance. Je n'avais pas pour cette fois à lutter contre l'ivresse; il ne s'agissait que de réprimer la jeunesse inconsidérée de quelques étourdis; aussi la décision fut prompte. Imaginez-vous une foule d'écoliers qui redoutent les regards de leurs maîtres. Tels furent à ma présence ces guerriers si redoutables: ils disparurent à mon approche, au grand étonnement des Français. A peine pus-je en joindre un seul à qui je demandai, d'un ton d'indignation, s'il était las de vivre, ou s'il avait conjuré notre perte? Il me répondit, d'un ton fort radouci: non, mon Père. Pourquoi donc, ajoutai-je, pourquoi allez-vous vous exposer à sauter en l'air, et nous faire sauter nous-mêmes par l'embrasement des poudres? Taxe-nous d'ignorance, répliqua-t-il, mais non de malice. Nous ignorions qu'elles fussent si près. Sans faire tort à sa probité, on pouvait suspecter la vérité de son excuse; mais c'était beaucoup qu'il voulût descendre à une justification, et plus encore qu'il voulût mettre fin à son dangereux badinage, ce qu'il exécuta sur-le-champ.

which he gave the Iroquois full liberty to escape, of which the latter readily availed himself.

After having taken measures to prevent the renewal of the affair I went away, more fatigued than you could believe by the efforts that I had just made; but I was very soon obliged to renew them. I was informed that a company of my warriors assembled on the shore, near the boats in which the supply of powder was, were amusing themselves there with firing their guns, in spite of the guard, and even in contempt of the orders, or rather the prayers, of the Officers; for the Savage is his own Master and his own King, and he takes with him everywhere his independence. This time I did not have to struggle against drunkenness; it was only a question of curbing the inconsiderate youthfulness of a few heedless creatures; therefore my resolution was quickly formed. Imagine a crowd of pupils who fear the gaze of their masters. Such were in my presence those very redoubtable warriors; they disappeared at my approach, to the great astonishment of the French. With difficulty I was able to overtake one of them, of whom I asked in an indignant tone if he were weary of life or if he had plotted our destruction. He answered in a very subdued tone: "No, my Father." "Wherefore then," I added, "wherefore were you exposing yourselves and also us to be blown into the air,-by the explosion of the powder?" "Tax us with ignorance," he replied, "but not with malice; we were not aware that it was so near." Without wronging his probity, we might suspect the truthfulness of his excuse; but it was a great deal that he was willing to descend to a

L'inaction à laquelle je voyais condamnés nos Sauvages Chrétiens, jointe à leur mélange avec tant de Nations idolâtres, me fesait trembler, non pour la Religion, mais pour leur conduite. Je soupirais après le jour où les préparatifs nécessaires pour l'expédition une fois consommés, on pourrait se mettre en mouvement. L'esprit occupé, le cœur est plus en sûreté. Il arriva enfin ce moment si desiré. M. le Chevalier de Levi, à la tête de trois mille hommes, avait pris la route par terre, le vendredi 29 de Juillet, afin d'aller protéger la descente de l'armée, qui devait aller par eau. Sa marche n'eut aucune de ces facilités que fournissent en Europe ces grands chemins faits avec une magnificence Royale pour la commodité des troupes. Ce fut d'épaisses forêts à percer, des montagnes escarpées à franchir, des marais boueux à traverser. Après une marche forcée de toute une journée, c'était beaucoup si on se trouvait en avant de 3 lieues; de sorte qu'il fallut cinq jours pour faire douze lieues. Sur ces obstacles, qu'on avait bien prévus, le départ de ce corps avait précédé de quelques jours. Ce fut le dimanche que nous nous embarquâmes avec les Sauvages seulement, qui pouvaient faire un gros de 1,200 hommes alors, les autres étant partis par terre.

Nous n'eûmes pas fait 4 à 5 lieues sur le lac, que nous aperçumes des marques sensibles de notre dernière victoire: c'était des berges Anglaises abandonnées, qui, après avoir flotté long-temps au gré des eaux et des vents, étaient enfin allées échouer sur la grève. Mais le spectacle le plus frappant fut une assez grande quantité de cadavres Anglais, étendus sur le rivage, ou épars çà et là dans les bois.

justification, and still more that he was willing to stop his dangerous joking, which he did immediately.

The inaction to which I saw our Christian Savages condemned, joined to their association with so many idolatrous Tribes, made me tremble, not for Religion, but for their conduct. I longed for the day when the necessary preparations for the expedition should be at last completed, so that we might be able to move. When the mind is occupied, the heart is in greater safety. At last the moment so much desired arrived. Monsieur the Chevalier de Levi, at the head of three thousand men, had made the journey by land, on Friday the 29th of July, so that he might protect the descent of the army that was to go by water. His march had none of those facilities that are furnished in Europe by those great roads, made with a Royal magnificence, for the convenience of troops. Here were dense forests to pierce, steep mountains to climb, miry swamps to traverse. After a forced march of a whole day, it was a great thing if they found themselves advanced 3 leagues; so that five days were needed to make twelve leagues. On account of these obstacles, which had been well foreseen, the departure of this body had preceded our own by a few days. It was on Sunday that we embarked with the Savages alone, who made at that time a body of perhaps 1,200 men, the rest having gone by land.

We had hardly made 4 or 5 leagues on the lake before we observed painful signs of our late victory; these were the abandoned English barges, which, after having floated a long time at the will of the winds and waves, had at last run aground on the beach. But the most striking spectacle was a somewhat large

Les uns étaient hachés par morceaux, et presque tous étaient mutilés de la façon la plus affreuse. Que la guerre me parut un fléau terrible! Il aurait été bien consolant pour moi de procurer de ma main les honneurs de la sépulture à ces tristes restes de nos ennemis; mais ce n'était que par condescendance qu'on avait débarqué dans cette anse. Ce fut un devoir et une nécessité pour nous de nous remettre incessamment en route, conformément aux ordres qui nous pressaient de nous rendre. Nous abordâmes sur le soir au lieu qui nous avait été assigné pour camper. C'était une côte semée de ronces et d'épines, qui était le repaire d'une multitude prodigieuse de serpens à sonnettes. Nos Sauvages, qui leur donnèrent la chasse, en attrapèrent plusieurs qu'ils m'apportèrent.

Ce reptile venimeux, s'il en fût jamais, a une tête dont la petitesse ne répond pas à la grosseur de son corps; sa peau est quelquefois régulièrement tachetée d'un noir foncé, et d'un jaune pâle; d'autres fois elle est entièrement noire. Il n'est armé d'aucun aiguillon, mais ses dents sont extrêmement aiguës. Il a l'œil vif et brillant; il porte sous la queue plusieurs petites écailles, qu'il enfle prodigieusement, et qu'il agite violemment l'une contre l'autre, quand il est irrité. Le bruit qui en résulte a occasionné le nom sous lequel il est connu. Son fiel boucanné est un spécifique contre le mal de dents. Sa chair, aussi boucannée et réduite en poudre, passe pour un excellent fébrifuge. Du sel mâché et appliqué sur la plaie est un topique assuré contre ses morsures, dont le venin est si prompt, qu'il donne la mort dans moins d'une heure.

number of English bodies stretched out on the shore, or scattered here and there in the woods. Some were cut into pieces, and nearly all were mutilated in the most frightful manner. What a terrible scourge war appeared to me! It would have been very consoling to me to procure by my efforts the honors of burial for these wretched remains of our enemies; but it was only by favor that we had landed in this bay. It was a duty and a necessity for us to resume immediately our journey according to the orders, which urged us to go on. About evening we landed at the place which had been assigned to us for a camp. It was a shore overspread with brambles and briers and was the haunt of an immense number of rattlesnakes. Our Savages, who chased them, caught several, which they brought to me.

If ever there was a venomous reptile, this is one. It has a head the smallness of which does not correspond with the size of its body; its skin is sometimes regularly spotted with deep black and pale yellow; at other times it is entirely black. It is not armed with any sting, but its teeth are extremely sharp. It has a quick and shining eye, it has under the tail several little horny pieces which it raises high and shakes violently against one another when it is irritated. The noise resulting from this has given rise to the name by which it is known. Its gall, smoke-dried, is a specific for toothache. Its flesh, also smoke-dried and reduced to powder, is considered an excellent febrifuge. Salt moistened with saliva and applied to the wound is a certain remedy for its bite, of which the venom is so active that it causes death in less than an hour.

Le lendemain, sur les quatre heures du soir, M. de Montcalm arriva avec le reste de l'armée. Il fallut nous remettre en route malgré un déluge de pluie qui nous inondait. Nous marchâmes presque toute la nuit, jusqu'à ce que nous distinguâmes le camp de M. de Levi, à trois feux placés en triangle sur la croupe d'une montagne. Nous fîmes halte dans cet endroit, où l'on tint un conseil général, après lequel les troupes de terre se mirent de nouveau en marche vers le fort George, distant seulement de quatre lieues. Ce ne fut que vers le midi que nous remontâmes en canot. Nous nagions lentement pour donner le temps aux bateaux chargés de l'artillerie de nous suivre. Il s'en fallait bien qu'ils le pussent. Sur le soir nous avions plus d'une grande lieue d'avance. Cependant, comme nous étions arrivés à une baie dont nous ne pouvions doubler la pointe sans nous découvrir entièrement aux ennemis, nous nous déterminâmes, en attendant de nouveaux ordres, à y passer la nuit. Elle fut marquée par une petite action, qui fut le prélude du siége.

Sur les onze heures, deux berges parties du fort parurent sur le lac. Elles naviguaient avec une assurance et une tranquillité dont elles ne tardèrent pas à revenir. Un de mes voisins, qui veillait pour la sûreté générale, les distingua dans un assez grand éloignement. La nouvelle fut portée à tous les Sauvages, et les préparatifs pour les recevoir, terminés avec une promptitude et un silence admirables. Je fus sommé dans l'instant de pourvoir à ma sûreté, en gagnant la terre, et de là l'intérieur des bois. Ce ne fut point par une bravoure déplacée dans un homme de mon état que je fis la sourde oreille à

The next day, about four o'clock in the afternoon, Monsieur de Montcalm arrived with the rest of the army. We were obliged to continue our way, notwithstanding a deluge of rain that drenched us. We marched nearly the whole night, until we distinguished the camp of Monsieur de Levi by three fires, placed triangularly on the top of a mountain. We halted at this place, where a general council was held, after which the land troops began anew to march toward fort George, only four leagues distant. It was not until about noon that we again entered our canoes. We paddled slowly, in order to give the boats loaded with artillery time to follow us. They were far from being able to do it. By evening we were more than a full league ahead. However, as we had come to a bay the point of which we could not double without wholly exposing ourselves to the enemy, we decided to spend the night there, while waiting for new orders. It was marked by an unimportant fight, which was the prelude to the siege.

About eleven o'clock two barges, which had left the fort, appeared on the lake. They were sailing with a confidence and composure which they soon gave up. One of my neighbors, who was watching over the general safety, descried them at a considerable distance. The news was carried to all the Savages, and preparations for receiving them were concluded with admirable activity and silence. I was at once called upon to attend to my own safety by going to the land, and thence to the heart of the woods. It was not from a bravery inappropriate to a man of my profession that I turned a deaf ear to the advice which they had the goodness to give me; but I did not think the matter serious, because I

l'avis qu'on avait la bonté de me donner; mais je ne le croyais pas sérieux, parce que je croyais avoir des titres pour suspecter la vérité de la nouvelle. Quatre cens bateaux ou canots, qui couvraient depuis deux jours la surface des eaux du lac Saint-Sacrement, formaient un attirail trop considérable pour avoir pu échapper aux yeux attentifs et éclairés d'un ennemi. Sur ce principe, j'avais peine à me persuader que deux berges eussent la témérité, je ne dis pas de se mesurer, mais de se présenter devant des forces si supérieures; je raisonnais, et il ne fallait qu'ouvrir les yeux. Un de mes amis, spectateur de tout, m'avertit encore, d'un ton trop sérieux pour ne pas me rendre, que j'étais déplacé. Il avait raison. Un bateau assez vaste réunissait tous les Missionnaires. On y avait mis une tente pour nous mettre à l'abri des injures de l'air, pendant les nuits assez froides dès-lors sous ce climat; ce pavillon, ainsi dressé, formait en l'air une espèce d'ombrage qu'on découvrait aisément à la lueur des étoiles. Curieux de s'éclaircir, c'était là directement que tendaient les Anglais. Faire un telle route et courir à la mort, c'était à-peu-près la même chose. Peu, en effet, l'auraient échappée, si, par bonheur pour eux, une petite aventure ne nous eût trahis quelques momens trop tôt. Un des moutons de notre armée se prit à bêler; à ce cri, qui décelait l'embuscade, les ennemis tournèrent face, firent route vers le rivage opposé, et forcèrent de rames pour s'y sauver à la faveur des ténèbres et des bois. Cette manœuvre aussitôt reconnue, que faire? Douze cens Sauvages s'ébranlèrent, et volèrent à leur poursuite avec des hurlemens aussi effrayans par leur continuité que par leur nombre.

thought that I had reason to suspect the truth of the news. Four hundred boats or canoes, which for two days had covered the surface of lake Saint Sacrement, made too great a show to have escaped the watchful and clear-sighted eyes of an enemy. Holding this opinion, I had difficulty in persuading myself that two barges would have the temerity. I do not say to measure themselves with such superior forces, but to appear before them; I was arguing, and it was only necessary to open my eyes. One of my friends, a witness of everything, warned me again, in a tone too serious for me not to yield, that I was out of place. He was right. All the Missionaries were together on a somewhat large boat. A tent had been put on this in order to protect us from the injurious effects of the air during the nights, which in that climate were somewhat chilly; this awning, thus set up, made in the air a sort of shadow that was easily discovered by the light of the stars. Eager to inquire into it, the English steered directly toward us. To take such a course and to run to death was almost the same thing. Few, in truth, would have escaped it, if, fortunately for them, a slight circumstance had not betrayed us a few moments too soon. A sheep belonging to our people began to bleat; at this cry, which disclosed the ambush, the enemy faced about, steered for the opposite shore, and plied their oars that they might escape under cover of the darkness and the woods. This manœuver being immediately understood, what was to be done? Twelve hundred Savages began to move, and flew in pursuit of them, with yells as terrifying by their duration as by their number. Nevertheless, both sides seemed at first to respect

Cependant des deux côtés on sembla d'abord se respecter; pas un seul coup de fusil ne fut lâché. Les agresseurs n'ayant pas eu le temps de se former, craignaient de se tirer mutuellement, et voulaient, d'ailleurs, des prisonniers. Les fugitifs employaient plus utilement leurs bras à accélérer leur fuite. Ils touchaient presqu'au terme, lorsque les Sauvages, qui s'aperçurent que leur proie échappait, firent feu. Les Anglais, serrés de trop près par quelques canots avant-coureurs, furent obligés d'y répondre. Bientôt un silence sombre succéda à tout ce fracas. Nous étions dans l'attente d'un succès, lorsqu'un faux brave s'avisa de se faire honneur dans l'Histoire fabuleuse du combat, auquel il n'avait sûrement pas assisté. Il débuta par assurer que l'action avait été meurtrière pour les Abnakis. C'en fut assez pour me mettre en action. Muni des Saintes-Huiles, je me jetai avec précipitation dans un canot pour aller au-devant des combattans. Je priais à chaque instant mes guides de faire diligence. Il n'en était pas besoin, du moins pour moi. Je fis rencontre d'un Abnakis, qui, mieux instruit, parce qu'il avait été plus brave, m'apprit que cette action si meurtrière s'était terminée à un Nipistingue tué et un autre blessé à l'abordage. Je n'attendis pas le reste de son récit; je me pressai d'aller rejoindre nos gens pour céder ma place à M. Mathavet, Missionnaire de la Nation Nipistingue. J'arrivais par eau, lorsque M. de Montcalm, qui, au bruit de la Mousqueterie, avait pris terre un peu audessous, arriva à travers les bois; il apprit que je venais de la découverte, et s'adressa à moi pour être mieux au fait: mon Abnakis, que je rappelai, lui fit un court récit du combat.

each other; not a single gunshot was fired. The aggressors, not having had time to form themselves, were fearful of shooting each other; and, besides, they wished to take prisoners. The fugitives were using their arms to advantage in accelerating their flight. They had nearly reached their point when the Savages, who perceived that their prey was escaping them, fired. The English, pressed too closely by some canoes in advance, were obliged to answer it. Very soon a gloomy silence followed all this uproar. We were in expectation of success when a pretended brave undertook to do himself honor by a fabulous Account of the combat, at which he had assuredly not been present. He began by asserting that the action had been deadly for the Abnakis. That was sufficient to make me set out. Supplied with the Holy Oils, I leaped hastily into a canoe to go to meet the combatants; and, at every instant, I besought my guides to make all possible haste. There was no need, at least on my account. I met an Abnakis, who — better informed, because he had been braver — told me that this very deadly action had ended with one Nipistingue killed and another wounded in the boarding. I did not wait for the rest of his story; I hastened to rejoin our people, in order to cede my place to Monsieur Mathavet, the Missionary of the Nipistingue Tribe. I was arriving by water when Monsieur de Montcalm — who, at the report of the Musketry, had landed a little above — came through the woods; he learned that I had come with news from the place, and applied to me that he might better understand the affair; my Abnakis, whom I recalled, gave him a short report of the combat.

L'obscurité de la nuit ne permettait pas de savoir le nombre des morts ennemis; on s'était saisi de leurs berges; et on leur avait fait trois prisonniers. Le reste errait à l'aventure dans les bois: M. de Montcalm, charmé de ce détail, se retira pour aller aviser, avec sa prudence accoutumée, aux opérations du lendemain.

Le jour commençait à peine à paraître, que la partie de la Nation Nipistingue procéda à la cérémonie des funérailles de leur frère, tué sur la place dans l'action de la nuit précédente, et mort dans les erreurs du paganisme. Ces obsèques furent célébrées avec toute la pompe et l'appareil sauvage. Le cadavre avait été paré de tous les ornemens, ou plutôt surchargé de tous les atours que la plus originale vanité puisse mettre en œuvre dans des conjonctures assez tristes par elles-mêmes: colliers de porcelaine, bracelets d'argent, pendans d'oreilles et de nez, habits magnifiques; tout lui avait été prodigué; on avait emprunté le secours du fard et du vermillon pour faire disparaître, sous ces couleurs éclatantes, la pâleur de la mort, et pour donner à son visage un air de vie qu'il n'avait pas. On n'avait oublié aucune des décorations d'un militaire Sauvage: un hausse-col, lié avec un ruban de feu, pendait négligemment sur sa poitrine; le fusil appuyé sur son bras, le casse-tête à la ceinture, le calumet à la bouche, la lance à la main, la chaudière remplie à ses côtés. Sous cette attitude guerrière et animée on l'avait assis sur une éminence revêtue de gazon, qui lui servait de lit de parade. Les Sauvages rangés en cercle autour de ce cadavre, gardèrent pendant quelques momens un silence sombre, qui

The darkness of the night did not permit us to learn the number of the enemy's dead; their barges had been seized and three men had been taken prisoners. The rest were wandering at random in the woods. Monsieur de Montcalm delighted with these details retired, that he might, with his accustomed prudence, consider the operations of the next day.

The day had hardly begun to dawn when the party from the Nipistingue Tribe proceeded to the funeral ceremony of their brother who had been killed on the spot in the action of the preceding night, and had died in the errors of paganism. These obsequies were celebrated with all savage pomp and splendor. The body had been adorned with all the ornaments — or, rather, overloaded with all the finery — that the most whimsical vanity could use on occasions sad enough in themselves; porcelain necklaces, silver bracelets, ear and nose rings, magnificent garments, — everything had been lavished on him; they had borrowed the aid of paint and vermilion in order to make the paleness of death disappear under these brilliant colors, and give the countenance an air of life that it did not possess. None of the decorations of a military Savage had been forgotten: a gorget, tied with a flame-colored ribbon, hung carelessly over his breast; the gun resting on his arm, and the war-club in his girdle; the calumet in the mouth, the lance in the hand; at his side the kettle, filled. In this lifelike and warlike attitude they had seated him on an eminence covered with grass, which served as a bed of state. The Savages, ranged in a circle around the body, maintained for a few moments a gloomy silence, which somewhat resembled grief. The Orator broke

n'imitait pas mal la douleur. L'Orateur le rompit en prononçant l'Oraison funèbre du mort; ensuite succédèrent les chants et les danses, accompagnés du son des tambours de basque, entourés de grelots. Dans tout cela éclatait je ne sais quoi de lugubre qui répondait assez à une triste cérémonie. Enfin, le convoi funèbre fut terminé par l'inhumation du mort, auprès duquel on eut bien soin d'enterrer une bonne provision de vivres, de crainte sans doute que, par le défaut de nourriture, il ne mourût une seconde fois. Ce n'est point en témoin oculaire que je parle; la présence d'un Missionnaire ne cadrerait guère avec ces sortes de cérémonies, dictées par la superstition, et adoptées par une stupide crédulité; je tiens ce récit des spectateurs.

Cependant la baie dans laquelle nous avions mouillé, retentissait de toutes parts de bruits de guerre. Tout y était en mouvement et en action. Notre artillerie, qui consistait en trente-deux pièces de canons et cinq mortiers, posés sur des plates-formes, qui étaient assises sur des bateaux amarrés ensemble, défila la première. En dépassant la langue de terre qui nous dérobait à la vue de l'ennemi, on eut soin de saluer le fort par une décharge générale, qui ne fut d'abord que de pure cérémonie, mais qui en annonçait de plus sérieuses. Le reste de la plus petite flotte suivit, mais lentement. Déjà un gros de Sauvages avait assis son camp sur les derrières du fort George, ou sur le chemin du fort Lydis, pour couper toute communication entre les deux forts Anglais. Le corps de M. le Chevalier de Levi occupait les défilés des montagnes, qui conduisaient au lieu projeté de notre débarquement. A la

this by pronouncing the funeral Oration for the dead; then followed chants and dances, accompanied with the sound of tambourines set around with little bells. In all this appeared an indescribable sadness, sufficiently in accordance with a mournful ceremony. At last, the funeral rites were finished by interring the dead man, with whom they took good care to bury an abundant supply of provisions, fearing doubtless that for want of food he might die a second time. It is not as an eye-witness that I speak; the presence of a Missionary would hardly be in keeping with this sort of ceremony, which is dictated by superstition and adopted by a stupid credulity; I am indebted to the spectators for this account.

In the meantime, the bay in which we had anchored resounded on all sides with noises of war. Every one was in motion and action. Our artillery, which consisted of thirty-two guns and five mortars, put on platforms which had been laid on boats fastened together, took the lead. In passing the tongue of land which concealed us from the sight of the enemy, we took care to salute the fort by firing a volley — which was, to begin with, but mere ceremony, but which announced more serious volleys. The rest of the little fleet followed, but slowly. Already a body of Savages had established their camp in the rear of fort George, or on the way to fort Lydis, in order to cut off all communication between the two English forts. The force of Monsieur the Chevalier de Levi occupied the defiles of the mountains, which led to the place chosen for our landing. Favored by such wise measures, our descent was made without opposition to a good half-league below the fort. The enemy had too many

faveur de ces mesures si sages, notre descente se fit sans opposition, à une bonne demi-lieue au-dessous du fort. Les ennemis avaient trop affaire chez eux pour entreprendre d'y venir former des obstacles. Ils ne s'attendaient à rien moins qu'à un siége. Je ne sais trop de quel principe partait leur confiance. Les environs de leurs forts étaient occupés par une multitude de tentes encore toutes dressées à notre arrivée. On y remarquait une quantité de baraques propres à favoriser les assiégeans. Il fallut nettoyer ces dehors, détendre les tentes, brûler les baraques; ces mouvemens ne purent se faire sans essuyer bien des décharges de la part des Sauvages, toujours attentifs à profiter des avantages qu'on leur donne. Leur feu aurait été bien plus vif et plus meurtrier, si un autre objet n'eût attiré une partie de leur attention. Des troupeaux de bœufs et de chevaux, qu'on n'avait pas eu le temps de mettre à couvert, erraient dans les bas-fonds, situés au voisinage du fort. Les Sauvages se firent d'abord une occupation de donner la chasse à ces animaux; cent cinquante bœufs tués ou pris, et cinquante chevaux furent d'abord les fruits de cette petite guerre; mais ce n'était là que comme les préliminaires et les dispositifs du siége.

Le fort George était un carré flanqué de quatre bastions; les courtines en étaient fraisées, les fossés creusés à la profondeur de dix-huit à vingt pieds, l'escarpe et la contre-escarpe étaient talutées de sable mouvant; les murs étaient formés de gros pins terrassés et soutenus par des pieux extrêmement massifs, d'où il résultait un terre-plein de quinze à dix-huit pieds qu'on avait eu soin de sabler tout-à-fait. Quatre à cinq cens hommes le défendaient à l'aide

affairs of their own to undertake throwing obstacles in our way. They were expecting anything rather than a siege; but I hardly know from what cause their confidence sprang. The vicinity of the forts was occupied by a multitude of tents, which at our arrival were still standing. We observed there a number of barracks, well fitted to favor the besiegers. The enemy were obliged to clear the outworks, take down the tents and burn the barracks; these movements could not be made without their being exposed to many volleys on the part of the Savages, who are always ready to avail themselves of advantages that are given to them. Their fire would have been move active and more deadly if another object had not attracted part of their attention. Herds of cattle and horses, which the enemy had not had time to put in safety, were roving on the lowlands situated in the neighborhood of the fort. The Savages at once gave their whole attention to chasing these animals; a hundred and fifty oxen killed or taken, and fifty horses, were the first-fruits of this little war; but this was only one of the precursors and preparations of the siege.

Fort George was a square flanked by four bastions; the curtains had fraises, the ditches were dug to the depth of eighteen or twenty feet, and the scarp and counterscarp were embanked with moving sand. The walls were formed of large pine-trees, filled in with earthwork, and sustained by extremely heavy stakes; this gave them a terre-plein of fifteen to eighteen feet, which they had taken care to sand entirely. Four or five hundred men defended the fort, with the aid of nineteen guns — two of which were of thirty-six, the others of less caliber, — and

de dix-neuf canons, dont deux de trente-six, les autres de moindre calibre, et de quatre à cinq mortiers. La place n'était protégée par aucun autre ouvrage extérieur que par un rocher fortifié, revêtu de palissades assurées par des monceaux de pierres. La garnison en était de dix-sept cens hommes, et rafraîchissait sans cesse celle du fort. La principale défense de ce retranchement consistait dans son assiette qui dominait tous les environs, et qui n'était accessible à l'artillerie que du côté de la place, à raison des montagnes et des marais qui en bordaient les différentes avenues. Tel était le fort George, selon les connaissances que j'ai prises sur les lieux après la reddition de la place; il n'était pas possible de l'investir et de lui boucher entièrement tous les passages. Six mille Français ou Canadiens et dix-sept cens Sauvages, qui fesaient toutes nos forces, ne répondaient point à l'immensité du terrain qu'il aurait fallu embrasser pour y parvenir. A peine vingt mille hommes auraient-ils pu y suffire. Les ennemis jouirent donc toujours d'une porte de derrière pour se glisser dans les bois, ce qui aurait pu leur servir d'une utile ressource, s'ils n'avaient pas eu en tête des Sauvages; mais rarement échappe-t-on de leurs mains par cette voie. Leurs quartiers étaient d'ailleurs placés sur le chemin Lydis, si fort au voisinage des bois, et où ils battaient si souvent l'estrade, que ç'aurait été bien aventurer sa vie que d'y chercher un asile. A peu de distance étaient logés les Canadiens portés sur le sommet des montagnes, et toujours à portée de leur donner la main. Enfin les troupes réglées venues de France, à qui proprement appartenaient les travaux du siége,

with four or five mortars. The place was not protected by any other outwork than a fortified rock faced with palisades secured by heaps of stones. The garrison consisted of seventeen hundred men, and continually relieved that of the fort. The chief defense of this intrenchment was its position, which overlooked the surrounding country, and which was accessible to artillery only on the side of the fort, as mountains and swamps skirted the different avenues leading to it. Such was fort George, according to the information which I gained on the spot after the surrender of the place; it was not possible to invest it and entirely block all the ways to it. Six thousand Frenchmen or Canadians and seventeen hundred Savages, who formed our whole force, were not sufficient for the immense amount of ground that it would have been necessary to encircle in order to succeed in this; hardly would twenty thousand men have been able to do it. Accordingly, the enemy always possessed a back door by which they could slip into the woods,— which could have served them as an advantageous resource if they had not had the Savages in front; but a person rarely escapes from their hands in this way. Besides, the quarters of the Savages were placed on the Lydis road,— so close to the neighborhood of the woods, and where they were so often on the scout, that it would indeed have been risking life to seek an asylum in that direction. At a short distance were quartered the Canadians, holding the summit of the mountains, and always in condition to assist the Savages. Lastly the regular troops who came from France — to whom properly belonged the hardships of the siege — occupied the edge of the wood, very near the ground where the

occupaient la lisière des bois fort près du terrain où devait s'ouvrir la tranchée; suivait le camp de réserve, muni de forces suffisantes pour le mettre à couvert de toute insulte.

Ces arrangemens pris, M. le Marquis de Montcalm fit porter à l'ennemi des propositions qui lui auraient épargné bien du sang et bien des larmes, si elles eussent été acceptées. Voici à-peu-près en quels termes était conçue la lettre de sommation qui fut adressée à M. Moreau, Commandant de la place, au nom de Sa Majesté Britannique. *Monsieur, j'arrive avec des forces suffisantes pour emporter la place que vous tenez, et pour couper tous les secours qui pourraient vous venir d'ailleurs; je compte à ma suite une foule de Nations Sauvages que la moindre effusion de sang pourrait aigrir au point de les arracher pour toujours à tous sentimens de modération et de clémence. L'amour de l'humanité m'engage à vous sommer de vous rendre dans un temps où il ne me sera pas impossible de les faire condescendre à une composition honorable pour vous et utile pour tous. J'ai*, etc. *signé Montcalm.* Le porteur de la lettre fût M. Fontbrane, Aide de camp de M. de Levi. Il fut accueilli par MM. les Officiers Anglais, dont plusieurs étaient de sa connaissance, avec une politesse et des égards dont les lois de l'honneur ne dispensent personne, quand il fait la guerre en honnête homme. Mais cette favorable réception ne décida de rien pour la reddition de la place, il y parut par la réponse. La voici: *Monsieur le Général Montcalm, je vous suis obligé en particulier des offres gracieuses que vous me faites; mais je ne puis les accepter: je crains peu la barbarie. J'ai d'ailleurs sous mes ordres des Soldats déterminés comme moi à périr ou à vaincre. J'ai*, etc.

trenches were to be opened; then followed the reserve, composed of sufficient troops to protect it from every attack.

These arrangements having been made, Monsieur the Marquis de Montcalm sent to the enemy some propositions, which would have spared them much blood and many tears had they been accepted. The summons was couched in nearly the following words, and was addressed to Monsieur Moreau,[31] Commandant of the fort in the name of His Britannic Majesty. *Sir: I have come with troops sufficient to carry the place you hold, and to cut off all aid which might come to you from elsewhere. I number among my soldiers a crowd of Savage Tribes, whom the least shedding of blood might exasperate to the point of rooting out in them forever all feelings of moderation and clemency. Love of humanity urges me to summon you to yield at a time when it will not be impossible for me to make them agree to terms honorable for you and advantageous for all. I have*, etc. *Signed, Montcalm.* The bearer of the letter was Monsieur Fontbrane, Aide-de-camp of Monsieur de Levi. He was received by Messieurs the English Officers, several of whom were his acquaintances, with a politeness and consideration from which the laws of honor excuse no person when he makes war like an honest man. But this favorable reception decided nothing as to the surrender of the fort, as was shown by the answer. Here it is: *Monsieur the General Montcalm: I am especially obliged to you for the kind offers that you make me, but I cannot accept them. I am little afraid of barbarity; besides, I have under my orders Soldiers who are determined, like myself, to die or to conquer. I have*, etc. *Signed, Moreau.* The haughtiness of this answer was

signé Moreau. La fierté de cette réponse fut bientôt publiée au bruit d'une salve générale de l'artillerie ennemie. Il s'en fallait bien que nous fussions en état de riposter sur-le-champ. Avant que de venir à bout d'établir une batterie, il fallait transporter nos canons l'espace d'une bonne demi-lieue à travers les rochers et les bois. Grâce à la voracité des Sauvages, nous ne pouvions emprunter pour cette manœuvre le secours d'aucune de nos bêtes de somme. Ennuyés, disaient-ils, de la viande salée, ils n'avaient point fait de difficulté de s'en saisir et de s'en régaler quelques jours auparavant sans consulter autre chose que leur appétit; mais au défaut de ce secours, tant de bras animés par le courage et par le zèle envers le Souverain, se prêtèrent de si bonne grâce au travail, que les obstacles furent bientôt applanis et vaincus, et l'ouvrage porté à sa perfection. Durant tous ces mouvemens, j'étais logé auprès de l'Hôpital où j'espérais d'être à portée de donner aux mourans et aux morts les secours de mon ministère. J'y demeurai quelques-temps sans avoir la moindre nouvelle de mes Sauvages. Ce silence m'inquiétait; j'avais une grande envie de les assembler encore une fois pour profiter des périlleuses conjonctures où ils étaient, et pour les amener tous, s'il était possible, à des sentimens avoués par la religion. Sur cela je pris le parti de les aller chercher. Le voyage avait ses difficultés et ses périls, outre sa longueur; il me fallut passer au voisinage de la tranchée, où un Soldat occupé à admirer le prodigieux effet d'un boulet de canon sur un arbre, fut bientôt lui-même, à quelque pas de moi, la victime de son indiscrétion. En fesant ma route, je

very soon proclaimed by the noise of a volley from the enemy's artillery. We were far from being in condition to reply immediately. Before we were able to plant a battery it was necessary to drag our guns, for a full half-league, over rocks and through the forests. Thanks to the voracity of the Savages, we could not have for this work the aid of any of our beasts of burden; being weary, as they said, of salt meat, they had not scrupled to seize these animals and feast on them, some days previously, without considering anything but their own appetite. But, instead of that aid, so many hands animated by courage and by devotion to the Sovereign lent themselves so readily to the toil that obstacles were very soon conquered and removed, and the work brought to completion. During all this commotion I was staying near the Hospital, where I hoped to be within call so that I might perform the duties of my office for the dying and for the dead. I remained there some time, without having the least tidings of my Savages. This silence disturbed me; I had a great desire to assemble them once more, that I might avail myself of the dangerous circumstances in which they were, to bring them all, if it were possible, to feelings approved by religion. Thereupon I resolved to go in search of them. The trip had its difficulties and dangers, in addition to its length; I was obliged to pass near the trenches, where a Soldier — occupied in wondering at the extraordinary effect of a cannon-ball on a tree — was very soon himself, at a few steps from me, the victim of his own indiscretion. In making my way, I admit to you that I was struck by the manner with which the French and the Canadians bore themselves

vous avouerai que je fus frappé de l'air dont se portaient les Français et les Canadiens aux travaux pénibles et hasardeux auxquels on les occupait. A voir la joie avec laquelle ils transportaient à la tranchée les fascines et les gabions, vous les auriez pris pour des gens invulnérables au feu vif et continuel de l'ennemi. Une pareille conduite annonce bien de la bravoure et bien de l'amour pour la patrie; aussi est-ce là le caractère de la Nation. Je parcourus tous les quartiers, sans rien trouver que quelques pelotons d'Abnakis dispersés çà et là; de sorte que je fus de retour de ma course, sans avoir d'autre mérite que celui de la bonne volonté. Ainsi éloigné de mes gens, je ne pus guères leur être de grande utilité; mais mes services y furent du moins de quelque usage en faveur d'un prisonnier Moraigan dont la Nation est dans les intérêts, et presque totalement sous la domination de l'Angleterre. C'était un homme dont la figure n'avait assurément rien de revenant et de gracieux. Une tête énorme par sa grosseur avec de petits yeux, une corpulence épaisse et massive jointe à une taille raccourcie, des jambes grosses et courtes, tous ces traits et bien d'autres lui fournissaient, sans contredit, de justes titres pour avoir place parmi les hommes difformes; mais pour être disgracié de la nature, il n'en était pas moins homme, c'est-à-dire, qu'il n'avait pas moins droit aux attentions et aux égards de la charité chrétienne; il n'était pourtant que trop la victime autant de sa mauvaise mine, que de sa malheureuse fortune. Il était lié à un tronc d'arbre, où sa figure grotesque attirait la curiosité des passans; les huées ne lui furent pas d'abord épargnées, mais les mauvais

in the difficult and dangerous labor to which they had been assigned. On seeing the joyous manner with which they carried to the trenches the fascines and the gabions, you would have taken them for men invulnerable to the rapid and continual fire of the enemy. Such conduct indicates much bravery and much love of country; but then that is characteristic of the Nation. I went through all the quarters, finding only a few platoons of Abnakis scattered here and there; I therefore returned from my trip without having any other merit than that of good will. Thus separated from my people I could scarcely be of great use to them; but, at least, my services in behalf of a Moraigan prisoner were of some use; his Tribe is friendly to England, and almost wholly under her authority. He was a man whose appearance was surely neither prepossessing nor pleasing. A head enormous in its size, with small eyes, a bulky and ponderous corpulence joined to a stunted stature, large and short legs, all these marks and many others would have given him, most assuredly, a just title to be classed among deformed men; but, although disfigured by nature, he was no less a man,—that is to say, he had no less right to the notice and consideration of Christian charity; nevertheless he was only too greatly the victim of his repulsive appearance, as well as of his unhappy fortune. He was tied to the trunk of a tree, where his grotesque figure attracted the inquisitive attention of the passers-by; yells were not spared in the beginning, but the bad treatment came afterward,—to such a degree, that by a blow, roughly dealt, one of his eyes was nearly torn from its socket. This proceeding shocked me; I went to the help of the

traitemens vinrent après, jusques-là, que d'un soufflet rudement appliqué, on lui arracha presque un œil de la tête. Ce procédé me révolta; je vins au secours de l'affligé, d'auprès de qui je chassai tous les spectateurs avec un ton d'autorité que je n'aurais sans doute osé jamais prendre si j'avais été moins sensible à son malheur. Je fis sentinelle à ses côtés une partie de la journée; enfin je fis si bien que je vins à bout d'intéresser les Sauvages (ses maîtres) en sa faveur, de sorte qu'il ne fut plus besoin de ma présence pour le dérober à la persécution. Je ne sais s'il fut trop sensible à mes services; du moins un coup d'œil sombre fut tout ce que j'en tirai; mais indépendamment de la religion, j'étais trop payé par le seul plaisir d'avoir secouru un malheureux. Il ne manquait pas de gens dont le sort était aussi à plaindre. Chaque jour l'activité et la bravoure sauvage multipliait les prisonniers, c'est-à-dire, les misérables. Il n'était pas possible à l'ennemi de faire un pas hors de la place, sans s'exposer, ou à la captivité, ou à la mort, tant les Sauvages étaient alertes. Jugez-en par ce seul récit. Une femme Anglaise s'avisa d'aller ramasser des herbages dans les jardins potagers presque contigus aux fossés de la place. Sa hardiesse lui coûta cher: un Sauvage, caché dans un quarré de choux, l'aperçut, et avec son fusil, la coucha sur le carreau. Il n'y eut jamais moyen que les ennemis vinssent enlever son cadavre, le vainqueur toujours caché fit sentinelle tout le jour, et lui enleva la chevelure.

Cependant toutes les Nations sauvages s'ennuyaient fort du silence de nos gros fusils; c'est ainsi qu'ils désignent nos canons: il leur tardait de ne

afflicted man, from whom I drove away all the spectators, with a tone of authority which I doubtless would never have dared to take had I been less impressible to his misfortune. I stood guard by his side part of the day; at length I did so well that I succeeded in interesting the Savages (his masters) in his favor, so that there was no longer need of my presence to shield him from persecution. I hardly know if he were really conscious of my services,—at least, a dull glance was all that I could obtain from him; but, independently of religion, I was only too well rewarded by the mere pleasure of having succored an unfortunate person. There were other people whose fate was also to be pitied. Every day, savage activity and bravery multiplied the prisoners,—that is to say, the wretched. It was not possible for the enemy to take a step beyond the fort without being exposed either to captivity or to death, so alert were the Savages. You may judge of it by this single account. An English woman ventured to go to gather vegetables in a kitchen-garden almost adjoining the trenches. Her boldness cost her dear; a Savage concealed in a bed of cabbages perceived her, and with his gun killed her on the spot. The enemy had no opportunity of coming to take away her body; the victor, still concealed, kept guard all day long, and took off her scalp.

In the meantime, all the savage Tribes were very weary of the silence of our "great muskets,"—it is thus that they designate our cannon; they were anxious no longer alone to bear the brunt of the war. In order, therefore, to satisfy them, it was necessary to hasten the work on the intrenchments, and plant our first battery. The first time when it was fired,

plus faire seuls les frais de la guerre, de sorte que pour les contenter, il fallut hâter la tranchée, et y dresser notre première batterie. La première fois qu'elle joua, ce furent des cris de joie, dont toutes les montagnes retentirent avec fracas. Il ne fut pas nécessaire, durant tout le cours du siége, de se donner de grands mouvemens pour être instruits du succès de notre artillerie. Les cris des Sauvages en portaient à tous les momens la nouvelle dans tous les quartiers. Je pensai sérieusement à quitter le mien; l'inaction où j'y étais condamnée, à raison de l'éloignement de mes Néophytes, m'y détermina; mais nous eûmes, avant ce changement, une vive alarme à essuyer. Les fréquens voyages que les ennemis avaient faits pendant le jour vers leurs bateaux, avaient donné à soupçonner qu'ils préparaient quelques grands coups. Le bruit se répandit que leur dessein était de venir incendier nos munitions de bouche et de guerre. M. de Launay, Capitaine des Grenadiers dans un Régiment de France, fut proposé pour veiller à la garde des bateaux qui en étaient les dépositaires. Les dispositions qu'il avait faites en homme du métier, firent presque regretter que les ennemis ne se fussent pas montrés. Ces alarmes dissipées, je rejoignis mes Abnakis pour ne plus m'en séparer dans tout le cours de la campagne. Il ne se passa aucun évènement remarquable durant quelques jours, que la promptitude et la célérité avec laquelle les ouvrages de la tranchée s'avançaient. La seconde batterie fut établie dans deux jours. Ce fut une nouvelle fête que les Sauvages célébrèrent à la militaire. Ils étaient sans cesse au tour de nos canonniers, dont ils

there were cries of joy, and all the mountains resounded with the uproar. It was not necessary during the whole course of the siege to make great efforts in order to be aware of the success of our artillery; the shouts of the Savages every moment brought news of it to all the quarters. I thought seriously of leaving mine; the inaction to which I was condemned there, on account of the separation from my Neophytes, influenced me in this; but, before this change, we had to endure a great fright. The frequent journeys that the enemy had made to their boats during the day had aroused suspicions that they were getting ready for some decisive blow. The report spread that their design was to come to set fire to our supplies of food and ammunition; and Monsieur de Launay, Captain of Grenadiers in a French Regiment, was ordered to watch over the safety of the boats in which these were stored. The preparations that he had made, as a man who knew his profession, almost led us to regret that the enemy did not show themselves. When this alarm was dispelled, I rejoined my Abnakis, with the purpose of not separating myself from them again in the whole course of the campaign. No other remarkable event took place for some days, unless it were the cheerful alacrity and the activity with which the work on the intrenchments was advanced. The second battery was placed in two days. This was a new holiday which the Savages celebrated in military fashion. They were continually around our gunners whose dexterity they admired. But their admiration was neither inactive nor fruitless. They wished to try everything, so as to make themselves more useful. They aspired to become gunners,

admiraient la dextérité. Mais leur admiration ne fut ni oisive, ni stérile. Ils voulurent essayer de tout pour se rendre plus utiles. Ils s'avisèrent de devenir canonniers; un entr'autres se distingua: après avoir pointé lui-même son canon, il donna juste dans un angle rentrant, qu'on lui avait assigné pour but. Mais il se défendit de réitérer, malgré les sollicitations des Français, alléguant, pour raison de son refus, qu'ayant atteint dès son essai le degré de perfection auquel il pouvait aspirer, il ne devait plus hasarder sa gloire dans une seconde tentative. Mais ce qui fut le sujet de leur principal étonnement, ce fut ces divers boyaux qui, formant les différentes branches d'une tranchée, sont autant de chemins souterrains si utiles pour protéger les assiégeans contre le canon des assiégés. Ils examinèrent, avec une avide curiosité, la manière dont nos grenadiers Français s'y prenaient pour donner à ces sortes d'ouvrages le degré d'achèvement qu'ils exigent. Instruits par leurs yeux, ils exercèrent bientôt leurs bras à la pratique. On les vit armés de pêles et de pioches, tirer un boyau de tranchée vers le rocher fortifié, dont l'attaque leur était échue en partage. Ils le poussèrent si avant, qu'ils furent bientôt à la portée du fusil. M. de Villiers, frère de M. de Jumonville, Officier, dont le nom seul est un éloge, profita de ces avances pour venir à la tête d'un Corps de Canadiens, attaquer les retranchemens avancés. L'action fut vive, long-temps disputée et meurtrière pour les ennemis. Ils furent chassés de leurs premiers postes, et il est à présumer que les grands retranchemens auraient été emportés ce jour-là même, si leur prise eût dû décider de la reddition de

and one of the number distinguished himself; after having himself pointed his gun, he shot accurately into the reëntrant angle that had been assigned to him for a mark. But he refused to repeat it, notwithstanding the solicitations of the French,—alleging as reason for his refusal, that, having attained in his very first attempt that degree of perfection to which he could aspire, he ought not to hazard his fame by a second trial. But the cause of their chief astonishment was those several zigzags which, forming the different branches of a trench, are so many covered ways, very useful for protecting the besiegers against the guns of the besieged. They examined with an eager curiosity the manner in which our French grenadiers proceeded to give to this sort of work the perfection which it required. Having been taught by their eyes, they very soon tried their hands at the practical part. Armed with shovels and pickaxes they were seen making a covered way to the fortified rock, the attack on which had fallen to their lot. They pushed it forward so well that they were very soon within gunshot. Monsieur de Villiers, brother of Monsieur de Jumonville,[32]—an Officer whose mere name is a eulogy,—improved these advances by coming, at the head of a Body of Canadians, to attack the outer intrenchments. The action was sharp, disputed for a long time, and deadly for the enemy. They were driven from their first position, and it is to be presumed that the great intrenchments would have been carried that very day if their capture could have decided the surrender of the fort. Every day was marked by some splendid act on the part of the French, the Canadians, and the Savages.

la place. Chaque jour était signalé par quelque coup d'éclat de la part des Français, des Canadiens et des Sauvages.

Cependant les ennemis se soutenaient toujours par l'espérance d'un prompt secours. Une petite aventure, arrivée dans ces conjonctures, dut bien diminuer leur confiance. Nos découvreurs rencontrèrent dans les bois trois courriers partis du Fort Lydis; ils tuèrent le premier, prirent le second, et le troisième se sauva par sa légéreté à la course. On se saisit d'une lettre insérée dans une balle creusée, si bien cachée sur le corps du défunt, qu'elle aurait échappé aux recherches de tout autre qu'à celles d'un militaire qui se connaît à ces sortes de ruses de guerre. La lettre était signée du Commandant du Fort Lydis, et adressée à celui du Fort George. Elle contenait en substance la déposition d'un Canadien, fait prisonnier la première nuit de notre arrivée. Suivant sa déclaration, notre armée se montait à onze mille hommes, et le Corps de nos Sauvages à deux mille; et notre artillerie était des plus formidables. Il y avait du mécompte dans cette supputation. Nos forces y étaient amplifiées bien au-delà du vrai. Cette erreur ne doit point cependant s'attribuer à la fraude et à la supercherie, qui, quoiqu'utiles à la Patrie, ne sauraient se justifier au tribunal de l'honnête homme le plus passionné et le plus national. Jusqu'à cette guerre, les plus nombreuses armées du Canada n'avaient guères passé huit cens hommes; la surprise et l'étonnement grossissaient les objets à des yeux peu accoutumés à en apercevoir de considérables. J'ai été témoin, dans le cours de la campagne, de méprises bien plus grandes en ce genre. Le

In the meantime, the enemy were continually sustained by the hope of speedy aid. A little event, that happened at this time, ought indeed to have diminished their confidence. Our scouts met in the woods three messengers coming from Fort Lydis; they killed the first, took the second, and the third escaped by his swiftness in running. They seized a letter put into a hollow ball and so well concealed on the body of the dead man that it would have escaped the scrutiny of any other than that of a military man who knows this sort of stratagem of war. The letter was signed by the Commandant of Fort Lydis and addressed to the Commandant of Fort George. It contained in substance the deposition of a Canadian, taken prisoner on the first night of our arrival. According to his declaration our army numbered eleven thousand men, and the Corps of our Savages two thousand; and our artillery was most formidable. There was a mistake in this reckoning. Our forces were in this letter exaggerated far beyond the truth. This error ought not, however, to be attributed to fraud and deceit — which, although useful to the Country, cannot be justified to the conscience of an honest man, even the most zealous and the most patriotic. Before this war, the most numerous armies of Canada had scarcely exceeded eight hundred men; surprise and astonishment would magnify objects to eyes unaccustomed to see large ones. In the course of this campaign, I have been witness of much greater mistakes of this kind. The Commandant of Lydis concluded his letter by telling his colleague that the interests of the King his master not permitting him to dismantle

Commandant de Lydis concluait sa lettre par avertir son collégue que les intérêts du Roi son maître ne lui permettant pas de dégarnir sa place, c'était à lui à capituler, et à se ménager les conditions les plus avantageuses.

M. de Montcalm ne crut pas pouvoir faire un meilleur usage de cette lettre, que de la faire remettre à son adresse par celui des courriers même qui était tombé vivant entre nos mains. Il en reçut de l'Officier Anglais des remercîmens accompagnés de la modeste prière de vouloir bien lui continuer longtemps les mêmes politesses. Un pareil compliment, ou tenait du badinage, ou promettait une longue résistance. L'état actuel de la place ne la présageait pas. Une partie de ses batteries démontées et hors de service par le succès des nôtres, la frayeur répandue parmi les assiégés, qu'on ne rendait plus soldats qu'à force de leur verser du rhum, enfin les désertions fréquentes en annonçaient la chûte prochaine. Telle était du moins l'opinion générale des déserteurs, dont la foule aurait été tout autrement considérable qu'elle n'était, si les armes sauvages n'avaient multiplié les périls de la désertion.

Parmi ceux qui vinrent se rendre à nous, il en fut un, sujet d'une République voisine, et notre fidèle alliée, qui me procura la douce consolation de lui préparer les voies à sa prochaine réconciliation à l'Eglise. J'allai le visiter à l'hôpital, où ses blessures le détenaient. Dès l'entrée de la conversation, je compris qu'il n'était pas difficile de faire goûter à un bon esprit les dogmes de la véritable Religion, dès que le cœur était dans une situation à ne plus être trop sensible aux trompeuses douceurs des passions humaines.

his fort, the other would better capitulate, and procure as advantageous conditions as possible.

Monsieur de Montcalm did not think that he could put this letter to better use than to forward it as addressed, by the very messenger who had fallen living into our hands. He received from the English Officer thanks, accompanied by the modest request that he would continue to him for a long time the same civilities. Such a compliment either partook of the nature of trifling, or it promised a long resistance. The actual state of the fort did not indicate this: part of its batteries dismounted and out of service, through the success of our own; the fear prevalent among the besieged, who were now retained as soldiers only by means of a liberal supply of rum; and, lastly, the frequent desertions,—all these tokens announced its approaching fall. Such, at least, was the general opinion of the deserters, the number of whom would have been very much greater than it was if the savage troops had not multiplied the dangers of desertion.

Among those who came to surrender to us, there was one, the subject of a neighboring Republic which is our faithful ally; I enjoyed the sweet consolation of preparing the way for his speedy reconciliation to the Church. I went to visit him in the hospital, where his wounds detained him. At the very beginning of the conversation, I understood that it was not difficult to make a man of good sense approve of the dogmas of the true Religion, when the heart is in the condition of being no longer alive to the deceitful charms of human passions.

I had hardly returned from this trip, which had cost me a walk of three leagues,—the fatigue of which

J'étais à peine de retour de cette course, qui m'avait coûté une marche de trois lieues, dont les peines me furent bien adoucies par les motifs qui l'animèrent, et par les succès qui la couronnèrent, que j'aperçus un mouvement général dans tous les quartiers de notre camp. Chaque Corps s'ébranlait, Français, Canadiens et Sauvages, tous couraient aux armes, tous se préparaient à combattre: le bruit de l'arrivée du secours tant attendu de l'ennemi, produisait cette subite et générale évolution. Dans ces momens d'alarme, M. de Montcalm, avec un sang-froid qui décide le Général, pourvut à la sûreté de nos tranchées, au service de nos batteries, et à la défense de nos bateaux. Il partit ensuite pour aller se remettre à la tête de l'armée.

J'étais assis tranquillement à la porte de ma tente, d'où je voyais défiler nos troupes, lorsqu'un Abnakis vint me tirer de ma tranquillité. Il me dit sans façon: *Mon père, tu nous a donné parole, qu'au péril de ta vie même, tu ne balancerais pas à nous fournir les secours de ton ministère; nos blessés pourraient-ils venir te chercher ici à travers les montagnes qui te séparent du lieu du combat? nous partons et nous attendons l'effet de tes promesses.* Une apostrophe si énergique me fit oublier mes fatigues. Je doublai le pas, je perçai au-delà des troupes réglées: enfin après une marche forcée, j'arrivai sur une terre, où mes gens, à la tête de tous les Corps, attendaient le combat. Je députai sur-le-champ quelques-uns d'entr'eux, pour rassembler ceux qui étaient dispersés. Je me préparais à leur suggérer les actes de religion propres de la circonstance, et à leur donner une absolution générale à l'approche de l'ennemi; mais ils ne parurent point.

was much alleviated by the motive that inspired it, and by the success that crowned it — when I perceived a general commotion in all the quarters of our camp. Every Corps was in motion,— French, Canadians, and Savages; all were running to arms, all were preparing to fight. A reported arrival of the help so long expected by the enemy had produced this sudden and general activity. In this moment of alarm Monsieur de Montcalm, with a presence of mind which revealed the General, attended to the safety of our intrenchments, the service of our batteries, and the defense of our boats. He then went to take his place again at the head of the army.

I was sitting calmly at the door of my tent, from which I saw the troops marching by, when one of my Abnakis came to disturb my tranquillity. Without any ceremony, he said to me: *My father, thou hast promised us that even at the peril of thy life thou wouldst not hesitate to give us the help of thy ministrations; could our wounded come to thee here across the mountains which separate thee from the place of combat? We are going away, and we expect the performance of thy promises.* So energetic an appeal made me forget my fatigue. I hastened my steps, I made my way through the regular troops; at length, after a forced march, I reached a piece of ground where my people, at the head of all the Corps, were awaiting the combat. I immediately sent a few of them to collect those who were scattered. I was prepared to suggest to them religious acts suitable to the circumstances, and to confer upon them a general absolution at the approach of the enemy; but the latter did not appear. Monsieur de Montcalm, that he might not lose the reward of so many attempts,

M. de Montcalm, pour ne pas perdre le prix de tant de démarches, s'avisa d'un stratagème qui aurait pu faire naître l'occasion d'une action que nous étions venus chercher à si grands frais: il se proposa d'ordonner aux Français et aux Canadiens de se livrer mutuellement un combat simulé. Les Sauvages cachés dans les bois devaient faire face aux ennemis, qui ne manqueraient pas de faire une vigoureuse sortie. L'expédient exposé à nos Iroquois, fut d'une invention admirable; mais ils se retranchèrent sur ce que le jour était trop avancé. Le reste des Sauvages eut beau appeler de ce jugement, l'excuse fut jugée de mise et acceptée; ainsi chacun s'en retourna dans son poste sans avoir vu autre chose que l'appareil d'un combat. Enfin le lendemain, veille de la Saint-Laurent, le septième jour de notre arrivée, la tranchée poussée jusqu'aux jardins, on se disposait à établir notre troisième et dernière batterie. La proximité du Fort fesait espérer que, dans trois ou quatre jours, on pourrait donner un assaut général, à la faveur d'une brêche raisonnable, mais les ennemis nous en épargnèrent la peine et les dangers; ils arborèrent pavillon Français, et demandèrent à capituler.

Nous touchons à la reddition de la place, et à la sanglante catastrophe qui l'a suivie. Sans doute que tous les coins de l'Europe ont retenti de cette triste scène, comme d'un attentat dont l'odieux rejaillit peut-être sur la Nation, et la flétrit. Votre équité va juger dans le moment, si une imputation si criante porte sur d'autres principes que sur l'ignorance ou la malignité. Je ne rapporterai que des faits d'une publicité et d'une authenticité si

contrived a stratagem which would make an opportunity for the action that we had come to seek at so great cost; he resolved to order the French and the Canadians to fight with each other a mock battle. The Savages, concealed in the woods, were to face the enemy, who would not fail to make a vigorous sally. The expedient laid before our Iroquois was an admirable artifice; but they pleaded that the day was too far advanced. The rest of the Savages vainly challenged this opinion, but the excuse was judged admissible, and accepted; thus each one went back to his place without having seen anything but the preparations for a combat. Finally, on the morrow,—the eve of Saint Lawrence's day, and the seventh day after our arrival,—the intrenchments having been pushed forward as far as the gardens, we prepared to plant our third and last battery. The proximity of the Fort led us to hope that in three or four days we should be able to make a general assault, by means of a suitable breach; but the enemy spared us the trouble and the danger; they hoisted a French flag, and asked to capitulate.

We are near the surrender of the fort and the bloody catastrophe which followed. Doubtless every corner of Europe has resounded with this sad occurrence, as with a crime the odium of which perhaps falls back on the Nation and disgraces it. Your fairness will at once judge if such a glaring imputation rests on any other basis than on ignorance or on malignity. I shall relate only facts of such incontestable publicity and authenticity that I could, without fear of being contradicted, support them by the testimony of even Messieurs the English Officers, who were the witnesses and victims of them.

incontestables, que je pourrais, sans crainte d'être démenti, les appuyer du témoignage même de MM. les Officiers Anglais qui en ont été les témoins et les victimes. M. le Marquis de Montcalm, avant que d'entendre à aucune composition, jugea devoir prendre l'avis de toutes les Nations Sauvages, afin de les adoucir par cette condescendance, et de rendre inviolable le traité par leur agrément. Il en fit assembler tous les chefs, à qui il communiqua les conditions de la capitulation, qui accordaient aux ennemis le droit de sortir de la place avec tous les honneurs de la guerre, et leur imposait, avec l'obligation de ne point servir de dix-huit mois contre Sa Majesté Très-Chrétienne, celle de rendre la liberté à tous les Canadiens pris dans cette guerre. Tous ces articles furent universellement applaudis: muni du sceau de l'approbation générale, le traité fut signé par les Généraux des deux Couronnes. En conséquence l'armée Française en bataille s'avança vers la place, pour en prendre possession au nom de Sa Majesté Très-Chrétienne; tandis que les troupes Anglaises rangées en bel ordre, en sortaient pour aller se renfermer jusqu'au lendemain dans les retranchemens. Leur marche ne fut marquée par aucune contravention au droit des gens. Mais les Sauvages ne tardèrent pas à y donner atteinte. Pendant le cérémonial militaire, qui accompagna la prise de possession, ils avaient pénétré en foule dans la place par les embrasures de canons pour procéder au pillage qu'on était convenu de leur livrer, mais ils ne s'en tinrent pas à piller: il était resté dans les casemates quelques malades, à qui leur état n'avait pas permis de suivre leurs compatriotes dans

Monsieur the Marquis de Montcalm thought that he ought, before consenting to any terms, to take the opinion of all the Savage Tribes, in order to appease them by this condescension, and to render the treaty inviolable by their assent. He assembled all the chiefs, to whom he communicated the conditions of capitulation, which granted to the enemy the right of going out of the fort with all the honors of war; and imposed on them, with the obligation of not serving against His Most Christian Majesty for eighteen months, that of restoring liberty to all Canadians taken in this war. All these articles were universally approved: stamped with the seal of general approbation, the treaty was signed by the Generals of the two Crowns. Accordingly the French army, in order of battle, advanced to the fort to take possession of it in the name of His Most Christian Majesty; while the English troops, ranged in good order, went out to take refuge until the next day in the intrenchments. Their march was not marked by any contravention of the law of nations; but the Savages lost no time in violating it. During the military ceremonial which accompanied taking possession, crowds of them had penetrated into the fort through the gun-embrasures, that they might proceed to pillage what we had agreed to give up to them, but they were not content with pillaging. A few sick soldiers had remained in the casemates, their condition not permitting them to follow their fellow-countrymen in the honorable retreat accorded to their valor. These were the victims upon whom they pitilessly rushed, and whom they sacrificed to their cruelty. I was a witness of this spectacle. I saw one of these barbarians come

l'honorable retraite accordée à leur valeur. Ce furent là les victimes sur lesquelles ils se jetèrent impitoyablement, et qu'ils immolèrent à leur cruauté. Je fus témoin de ce spectacle. Je vis un de ces barbares sortir des casemates, où il ne fallait rien moins qu'une insatiable avidité de sang pour entrer, tant l'infection qui en exhalait était insupportable. Il portait à la main une tête humaine, d'où découlaient des ruisseaux de sang, et dont il fesait parade comme de la plus belle capture dont il eût pu se saisir.

Ce n'était là qu'un bien léger prélude de la cruelle tragédie du lendemain. Dès le grand matin les Sauvages se rassemblèrent autour des retranchemens. Ils débutèrent par demander aux Anglais les marchandises, provisions, toutes les richesses en un mot que leurs yeux intéressés pouvaient apercevoir: mais c'était des demandes faites sur un ton à annoncer un coup de lance pour prix d'un refus. On se désaisit, on se dépouilla, on se réduisit à rien pour acheter au moins la vie par ce dépouillement universel. Cette condescendance devait adoucir les esprits; mais le cœur des Sauvages ne semble pas fait comme celui des autres hommes; vous diriez qu'il est, par sa nature, le siége de l'inhumanité. Ils n'en furent pas moins disposés à se porter aux plus dures extrémités. Le corps de quatre cens hommes de troupes Françaises, destiné à protéger la retraite des ennemis, arriva et se rangea en haie. Les Anglais commencèrent à défiler. Malheur à tous ceux qui fermèrent la marche, ou aux traîneurs que l'indisposition ou quelqu'autre raison séparait tant soit peu de la troupe. Ce furent autant de morts dont les cadavres jonchèrent bientôt la terre, et couvrirent

out of the casemates into which nothing less than an insatiable avidity for blood could make any one enter, so insupportable was the stench which exhaled from them. He carried in his hand a human head, from which trickled streams of blood, and which he displayed as the most splendid prize that he could have secured.

This was only a very faint prelude to the cruel tragedy of the next day. At the very dawn of day, the Savages reassembled about the intrenchments. They began by asking the English for goods, provisions,—in a word, for all the riches that their greedy eyes could see; but these demands were made in a tone that foretold a blow with a spear as the price of a refusal. The English dispossessed and despoiled themselves, and reduced themselves to nothing, that they might buy at least life by this general renunciation. Such complaisance ought to soften any heart; but the heart of the Savage does not seem to be made like that of other men: you would say that it is, by its nature, the seat of inhumanity. They were not on this account less inclined to proceed to the harshest extremes. The body of four hundred men of the French troops, selected to protect the retreat of the enemy, arrived, and drew up in a line on both sides. The English began to defile. Woe to all those who brought up the rear, or to stragglers whom indisposition or any other cause separated however little from the troop. They were so many dead whose bodies very soon strewed the ground and covered the inclosure of the intrenchments. This butchery, which in the beginning was the work of only a few Savages, was the signal which made nearly all of them so many ferocious beasts.

l'enceinte des retranchemens. Cette boucherie qui ne fut d'abord que l'ouvrage de quelques Sauvages, fut le signal qui fit de presque tous autant de bêtes féroces. Ils déchargeaient à droite et à gauche de grands coups de haches à ceux qui leur tombaient sous la main. Le massacre ne fut cependant pas de durée, ni aussi considérable que tant de furie semblait le faire craindre; il ne monta guère qu'à quarante à cinquante hommes. La patience des Anglais qui se contentaient de plier leur tête sous le fer de leurs bourreaux, l'appaisa tout-d'un-coup, mais elle ne les amena pas à la raison et à l'équité. En poussant toujours de grands cris, ils se mirent à faire des prisonniers.

J'arrivai sur ces entrefaites. Non, je ne crois pas qu'on puisse être homme et être insensible dans de si tristes conjonctures. Le fils enlevé d'entre les bras du père, la fille arrachée du sein de sa mère, l'époux séparé de l'épouse, des Officiers dépouillés jusqu'à la chemise, sans respect pour leur rang et pour la décence, une foule de malheureux qui courent à l'aventure, les uns vers les bois, les autres vers les tentes Françaises, ceux-ci vers le fort, ceux-là vers tous les lieux qui semblaient leur promettre un asile: voilà les pitoyables objets qui se présentaient à mes yeux; cependant les Français n'étaient pas spectateurs oisifs et insensibles de la catastrophe. M. le Chevalier de Levi courait par-tout où le tumulte paraissait le plus échauffé pour tâcher d'y remédier, avec un courage animé par la clémence si naturelle à son illustre sang. Il affronta mille fois la mort à laquelle, malgré sa naissance et ses vertus, il n'aurait pas échappé, si une providence particulière n'eût

They struck, right and left, heavy blows of the hatchet on those who fell into their hands. However, the massacre was not of long continuance, or so great as such fury gave us cause to fear; the number of men killed was hardly more than forty or fifty. The patience of the English, who were content to bend the head under the sword of their executioners, suddenly appeased the weapon, but did not bring the tormentors to reason and equity. Continually uttering loud cries, these began to take them prisoners.

In the midst of all this I arrived. No, I do not believe that any one can be a man and be insensible in such sorrowful circumstances. The son torn from the arms of the father, the daughter snatched from the bosom of the mother, the husband separated from the wife; Officers stripped even to their shirts, without regard for their rank or for decency; a crowd of unfortunate people who were running at random,—some toward the woods, some toward the French tents; these toward the fort, others to every place that seemed to promise an asylum,—such were the pitiable objects that were presented to my sight; nevertheless the French were not inactive and insensible spectators of the catastrophe. Monsieur the Chevalier de Levi was running wherever the tumult appeared the most violent, endeavoring to stop it, with a courage inspired by the kindness so natural to his illustrious blood. A thousand times he faced death — which, notwithstanding his birth and his virtues, he would not have escaped if a special providence had not watched over his life and had not restrained the savage arms already raised to strike him. The French Officers and the Canadians

veillé à la sûreté de ses jours, et n'eût arrêté les bras sauvages déjà levés pour le frapper. Les Officiers Français et les Canadiens imitèrent son exemple avec un zèle digne de l'humanité qui a toujours caractérisé la Nation; mais le gros de nos troupes, occupé à la garde de nos batteries et du fort, était, par cet éloignement, hors d'état de leur prêter main-forte. De quelle ressource pouvaient être quatre cens hommes contre environ quinze cens Sauvages furieux, qui ne nous distinguaient pas de l'ennemi? Un de nos Sergens qui s'était opposé fortement à leur violence, fut renversé par terre d'un coup de lance. Un de nos Officiers Français, pour prix du même zèle, avait reçu une large blessure qui le conduisit aux portes du tombeau; d'ailleurs, dans ces momens d'alarmes, on ne savait de quel côté tourner. Les mesures qui semblaient le plus dictées par la prudence aboutissaient à des fins désastreuses et sinistres. M. de Montcalm, qui ne fut instruit que tard à raison de l'éloignement de sa tente, se porta au premier avis vers le lieu de la scène avec une célérité qui marquait la bonté et la générosité de son cœur. Il se multipliait, il se reproduisait, il était par-tout; prières, menaces, promesses, il usa, il essaya de tout; il en vint enfin à la force. Il crut devoir à la naissance et au mérite de M. le Colonel Yonn, d'arracher d'autorité et avec violence son neveu d'entre les mains d'un Sauvage; mais, hélas! sa délivrance coûta la vie à quelques prisonniers que leurs tyrans massacrèrent sur-le-champ par la crainte d'un semblable coup de vigueur. Le tumulte cependant croissait toujours, lorsque quelqu'un s'avisa heureusement de crier aux Anglais qui formaient un

imitated his example, with a zeal worthy of the humanity which has always characterized the Nation; but the main part of our troops, occupied in guarding our batteries and the fort, was, on account of the distance, unable to give them aid. Of what help could four hundred men be against about fifteen hundred furious Savages who were not distinguishing us from the enemy? One of our Sergeants, who had strongly opposed their violence, was thrown to the ground by a blow from a spear. One of our French Officers, in reward for the same zeal, received a severe wound which brought him to the gate of death; besides, in this time of alarm people did not know in what direction to turn. Measures which seemed dictated by the greatest prudence led to disastrous and sinister ends. Monsieur de Montcalm — who was not apprised of the affair for some time, on account of the distance to his tent — came at the first notice to the place of the uproar, with a celerity which showed the goodness and nobility of his heart. He seemed to be in several places at once, he would reappear, he was everywhere; he used prayers, menaces, promises; he tried everything, and at last resorted to force. He thought it due to the birth and the merits of Monsieur the Colonel Yonn[33] to rescue his nephew, with authority and with violence, from the hands of a Savage; but alas! his deliverance cost the life of some prisoners, whom their tyrants immediately massacred, through fear of a similar vigorous act. In the meantime, the tumult was continually increasing, when happily some one thought of calling out to the English, who formed a large body, to hasten their march. This forced march had its effect; the

corps considérable, de doubler le pas. Cette marche forcée eut son effet; les Sauvages, en partie par l'inutilité de leurs poursuites, en partie satisfaits de leurs prises, se retirèrent; le peu qui resta fut aisément dissipé. Les Anglais continuèrent tranquillement leur route jusqu'au fort Lydis, où ils n'arrivèrent d'abord qu'au nombre de trois ou quatre cens. J'ignore le nombre de ceux qui ayant gagné les bois, furent assez heureux pour s'y rendre à la faveur du canon qu'on eut soin de tirer pendant plusieurs jours pour les guider. Le reste de la garnison n'avait cependant pas péri par le fer, et ne gémissait pas non plus sous le poids des chaînes. Plusieurs avaient trouvé leur salut dans les tentes Françaises ou dans le fort. Ce fut là où je me rendis, après que le désordre fut une fois appaisé. Une foule de femmes éplorées vinrent en gémissant m'environner. Elles se jetaient à mes genoux; elles baisaient le bas de ma robe, en poussant de temps-en-temps des cris lamentables qui me perçaient le cœur. Il n'était pas en moi de tarir la cause de leurs pleurs; elles redemandaient leurs fils, leurs filles, leurs époux dont elles déploraient l'enlèvement. Pouvais-je les leur restituer? L'occasion du moins ne tarda pas à se présenter de diminuer le nombre de ces misérables; je l'embrassai avidement. Un Officier Français m'avertit qu'un Huron actuellement dans son camp était en possession d'un enfant de six mois, dont la mort était assurée, si je n'accourais sur-le-champ à sa délivrance. Je ne balançai point. Je courus en hâte à la tente du Sauvage, entre les bras de qui j'aperçus l'innocente victime qui baisait tendrement les mains de son ravisseur, et

Savages — partly through the futility of their pursuit, partly satisfied with their captures — retired; the few who remained were easily dispersed. The English continued their way in peace to fort Lydis, where they arrived — numbering, at first, only three or four hundred. I do not know the number of those who, having gained the woods, were fortunate enough to reach the fort by the help of a cannon which our people took care to fire, for several days, in order to guide them. The remainder of the garrison, however, had not perished by the sword, neither were they groaning under the weight of chains. Many of them had found safety in the French tents, or in the fort, whither I repaired, after the disorder had been once quieted. A crowd of women came and, with tears and groans surrounding me, threw themselves at my feet; they kissed the hem of my robe, uttering from time to time lamentable cries that pierced my heart. It was not in my power to dry up the source of their tears; they asked the return of their sons, their daughters, their husbands, whose capture they were deploring. Could I restore these to them? However, the opportunity of diminishing the number of these wretched creatures was soon offered, and I eagerly embraced it. A French Officer informed me that a Huron, at that very time in his camp, was in possession of an infant six months old, whose death was certain if I did not immediately go to its rescue. I did not hesitate. I ran in haste to the tent of the Savage, in whose arms I perceived the innocent victim, who was tenderly kissing the hands of its captor and playing with some porcelain necklaces that adorned him. This sight gave a new ardor to my zeal. I began by

qui jouait avec quelques colliers de porcelaine qui le paraient. Ce coup-d'œil donna une nouvelle ardeur à mon zèle. Je commençai par flatter le Huron par tous les éloges que la vérité pouvait me permettre de donner à la valeur de sa Nation. Il me comprit du premier coup: *Tiens*, me dit-il fort civilement, *vois-tu cet enfant? je ne l'ai point volé; je l'ai trouvé délaissé dans une haie; tu le veux, mais tu ne l'auras pas.* J'eus beau lui remontrer l'inutilité de son prisonnier, sa mort assurée par le défaut de nourriture convenable à la délicatesse de son âge; il me produisit du suif pour le régaler; ajoutant qu'après tout il trouverait, en cas de mort, un coin de terre pour l'ensevelir, et qu'il me serait libre alors de lui donner ma bénédiction. Je répliquai à son discours par l'offre que je lui fis de lui remettre une assez grosse somme d'argent, s'il voulait se désaisir de son petit captif; il persista dans la négative; il se relâcha dans la suite jusqu'à exiger en échange un autre Anglais. S'il n'eût rien diminué de ses prétentions, c'était fait de la vie de l'enfant. Je croyais déjà son arrêt de mort porté, lorsque je m'aperçus qu'il tenait conseil en Huron avec ses compagnons: car jusqu'alors la conversation s'était tenue en Français qu'il entendait. Ce pourparler fit luire à mes yeux un rayon d'espérance; elle ne fut pas trompée. Le résultat fut que l'enfant était à moi, si je lui délivrais une chevelure ennemie. La proposition ne m'embarrassa point: *Il paraîtra dans peu*, lui répliquai-je en me levant, *si tu es un homme d'honneur.* Je partis en diligence pour le camp d'Abnakis. Je demandai au premier venu, s'il était maître de quelque chevelure, et s'il voulait me faire le plaisir

flattering the Huron, with all the eulogies that truth could permit me to bestow on the bravery of his Tribe. He understood me at once: *Here*, said he to me very civilly, *dost thou see this infant? I have not stolen it; I found it deserted in a hedge; thou wishest it, but thou shalt not have it.* It was in vain that I pointed out to him the uselessness of his prisoner, its certain death for lack of food suitable to the tenderness of its age; he showed me some tallow with which he would feed it, adding that after all, in case of death, he would find a spot for burying it, and that I should then be free to give it my blessing. I replied to his remarks by making an offer to give him a comparatively large sum of money if he would relinquish his little captive, but he persisted in the negative; afterward, he unbent so far as to exact in exchange another Englishman. If he had in no way diminished his claims, the life of the child would have been lost. I believed the death-sentence already pronounced, when I perceived that the man was consulting in Huron with his companions; for until then the conversation had been held in French, which he understood. This conference made a ray of hope dawn on my eyes; this hope was not deceived. The result was that the infant belonged to me, if I would hand over to him an enemy's scalp. The proposition did not embarrass me: *It will soon be seen*, I replied to him on rising, *if thou art a man of honor.* I set out in haste for the camp of the Abnakis. I asked the first one I met if he were the possessor of any scalp, and if he would do me the favor of giving it to me. I had every reason to rejoice at his readiness to oblige me; he untied his bag, and gave me my choice. Supplied with one of

de m'en gratifier. J'eus tout lieu de me louer de sa complaisance; il délia son sac et me donna le choix. Pourvu d'une de ces barbares dépouilles, je la portais en triomphe, suivi d'une foule de Français et de Canadiens curieux de savoir l'issue de l'aventure. La joie me prêta des aîles; je fus dans un moment à mon Huron. Voilà, lui dis-je en abordant, voilà ton paiement: *Tu as raison*, me répondit-il; *c'est bien une chevelure Anglaise, car elle est rouge.* C'est en effet la couleur qui distingue assez ordinairement les Colons Anglais de ces contrées. *Eh bien! voilà l'enfant, emporte-le; il t'appartient.* Je ne lui donnai pas le temps de revenir sur le marché. Je pris sur-le-champ entre mes mains le petit malheureux. Comme il était presque nu, je l'enveloppai dans ma robe. Il n'était pas accoutumé à être porté par des mains aussi peu habiles que les miennes. Le pauvre enfant poussait des cris qui m'instruisaient autant de ma mal-adresse que de ses souffrances; mais je me consolai dans l'espérance de le calmer bientôt, en le montrant à des mains plus chéries. J'arrive au fort; aux cris du petit, toutes les femmes accoururent. Chacune se flattait de retrouver l'objet de la tendresse maternelle. Elles l'examinèrent avidement; mais ni les yeux, ni le cœur d'aucune n'y distingua son fils. Elles se retirèrent à l'écart pour donner de nouveau un libre cours à leurs lamentations et à leurs plaintes. Je ne me trouvai pas dans un petit embarras par cette retraite, éloigné de quarante à cinquante lieues de toute habitation Française; comment nourrir un enfant d'un âge si tendre? J'étais enseveli dans mes réflexions, lorsque je vis passer un Officier Anglais qui parlait fort bien

those barbarous trophies, I carried it in triumph, followed by a crowd of French and Canadians eager to know the outcome of the adventure. Joy lent me wings; in a moment I was with my Huron. "Here," said I on meeting him, "here is thy payment." *Thou art right*, he answered me, *it is indeed an English scalp, for it is red.* In reality it is this color which more commonly designates the English Colonists of these districts. *Well then! here is the infant, take it away; it belongs to thee.* I did not give him time to withdraw from his agreement. I immediately took into my hands the little unfortunate creature. As it was nearly naked, I wrapped it up in my robe. It was not accustomed to be carried by hands so unskillful as mine. The poor child uttered cries that apprised me as well of my clumsiness as of its sufferings; but I consoled myself with the hope of very soon quieting it, by holding it out to more tender hands. I reached the fort; at the cries of the little one, all the women came to me in haste. Each one hoped to find the object of her maternal tenderness. They examined it eagerly; but neither the eyes nor the heart of any one of them recognized in it her son. They withdrew apart, to give anew free vent to their groaning and lamentation. I found myself in no slight embarrassment by this retreat, separated as I was forty or fifty leagues from any French dwelling: how was it possible to feed a child of so tender an age? I was buried in my reflections when I saw an English Officer, who spoke the French language very well, pass by. I said to him in a decided tone: "Monsieur, I have just rescued this infant from slavery, but it will not escape death unless you order some one of these

la langue Française. Je lui dis d'un ton ferme: Monsieur, je viens de racheter ce jeune enfant de la servitude, mais il n'échappera pas à la mort, si vous n'ordonnez à quelqu'une de ces femmes de lui tenir lieu de mère et de l'allaiter, en attendant que je puisse pourvoir à le faire élever ailleurs. Les Officiers Français qui étaient présens appuyèrent ma demande. Sur cela, il parla à ces femmes Anglaises. Une s'offrit à lui rendre ce service, si je voulais répondre de sa vie et de celle de son mari, me charger de leurs subsistances et les faire conduire à Boston par Montréal. J'acceptai sur-le-champ la proposition; je priai M. du Bourg-la-Marque de détacher trois Grenadiers pour escorter mes Anglais jusqu'au camp des Canadiens, où je me flattai de trouver des ressources pour remplir mes nouveaux engagemens; ce digne Officier répondit avec bonté à ma requête.

Je me disposais à quitter le fort, lorsque le père de l'enfant se retrouva blessé d'un éclat de bombe et dans l'impossibilité de se secourir lui-même; il ne put qu'acquiescer avec plaisir aux dispositions que j'avais faites pour la sûreté de son fils. Je partis donc accompagné de mes Anglais, sous la sauvegarde de trois grenadiers. Après deux heures d'une marche pénible, mais heureuse, nous arrivâmes au quartier où étaient logés les Canadiens; je n'entreprendrai pas de vous rendre fidèlement la nouvelle circonstance qui couronna mon entreprise: il est des évènemens qu'inutilement se flatterait-on de présenter au naturel. Nous étions à peine aux premières avenues du camp, lorsqu'un cri vif et animé vint subitement frapper mes oreilles; était-ce de la

women to take the place of its mother and nurse it, until I can provide for having it brought up elsewhere." The French Officers who were present seconded my request. Thereupon he spoke to those English women. One of them offered to render this service if I would answer for her life and that of her husband, be responsible for their maintenance, and have them taken to Boston by way of Montreal. I immediately accepted the proposal; I begged Monsieur du Bourg-la-Marque [34] to detach three Grenadiers for the purpose of escorting my English people as far as the camp of the Canadians, where I hoped to find help in fulfilling my new engagements; that worthy Officer responded to my request with kindness.

I was preparing to leave the fort when the father of the infant was found; he had been wounded by the explosion of a shell, and was unable to help himself; he could only acquiesce with pleasure in the arrangements that I had made for the safety of his son. Accordingly I set out, accompanied by my English people under the safeguard of three grenadiers. After a fatiguing, but safe walk of two hours, we came to the place where the Canadians were encamped. I shall not attempt to reproduce to you faithfully the new circumstance that crowned my undertaking: it was one of those events which a person would in vain attempt to portray to the life. We were hardly at the first entrance to the camp when a quick and sharp cry suddenly struck my ears; was it grief? was it joy? It was all that and much more; for it was the mother, who from far away had recognized her son, so clear-sighted are the eyes of maternal tenderness. She ran up with

douleur? était-ce de la joie? C'était tout cela et plus encore; car c'était la mère, qui de fort loin avait distingué son fils, tant les yeux de la tendresse maternelle sont éclairés. Elle accourut avec une précipitation qui dénotait ce qu'elle était à cet enfant. Elle l'arracha des mains de l'Anglaise avec un empressement qui semblait désigner la crainte qu'elle avait qu'on ne le lui enlevât une seconde fois. Il est aisé de s'imaginer à quels transports de joie elle s'abandonna, sur-tout lorsqu'elle fut assurée et de la vie et de la liberté de son mari, à qui elle croyait avoir fait les derniers adieux; il ne manquait à leur bonheur que leur réunion. Je crus la devoir à la perfection de mon ouvrage.

Je repris la route du fort. Mes forces suffirent à peine pour m'y rendre: il était plus d'une heure après midi, sans que j'eusse pris aucune nourriture. Aussi je tombai presqu'en défaillance en y arrivant. La politesse et la charité de MM. les Officiers Français m'eurent bientôt mis en état de continuer la bonne œuvre. Je fis chercher l'Anglais en question, mais les recherches furent pendant plusieurs heures sans succès. Les douleurs de sa blessure l'avaient obligé de se retirer dans le lieu le plus solitaire du fort, pour y prendre du repos; on le trouva enfin. Je me disposais à l'emmener, lorsque son épouse et son fils reparurent. Les ordres avaient été donnés de ramasser tous les Anglais dispersés dans les différens quartiers, au nombre de près de cinq cens, et de les conduire au fort, afin qu'on pût pourvoir plus sûrement à leur subsistance, en attendant qu'on pût les faire conduire à Orange; ce qui fut heureusement exécuté quelques jours après. Les démonstrations

a haste which showed what she was to that child. She snatched it from the hands of the English woman, with an eagerness that seemed to indicate her fear lest it should be taken away from her a second time. It is easy to imagine the transports of joy to which she abandoned herself, especially when she was assured of the life and liberty of her husband, to whom she thought she had spoken her last farewells; their happiness lacked only their reunion. I believed that I owed that also to the completion of my work.

I again took the way to the fort. My strength scarcely sufficed for me to reach it; it was more than an hour after noon, and I had taken no food, so I nearly fainted on arriving there. The politeness and benevolence of Messieurs the French Officers very soon helped me to continue my good work. I sent for the Englishman in question, but for several hours the search was unsuccessful. The suffering from his wound had obliged him to retire into the most solitary part of the fort, that he might obtain some rest; at last, he was found. I was preparing to lead him away, when his wife and child appeared. Orders had been given to collect all the English scattered through the different quarters, to the number of nearly five hundred, and conduct them to the fort, so that their food could be more certainly supplied until they could be taken to Orange; this last was successfully accomplished some days afterward. Demonstrations of joy were renewed with still greater outbursts than before. Hearty thanks were given me, not only by those interested, but also by Messieurs the English Officers, who had the goodness to repeat them to me more than once. As

de joie furent renouvelées avec encore plus d'épanchement qu'auparavant. Les remercîmens ne me furent pas épargnés, non-seulement de la part des intéressés, mais encore de MM. les Officiers Anglais, qui eurent la bonté de me les réitérer plus d'une fois. Quant à leurs offres de service, elles ne m'ont flatté que par les sentimens d'où elles partaient. Un homme de mon état n'a aucune récompense à attendre que de Dieu seul.

Je ne dois pas passer ici sous silence le prix qu'a eue de sa charité l'autre femme Anglaise qui s'était obligée à servir de mère à l'enfant en l'absence de la vraie mère; la Providence lui ménagea par l'entremise de M. Picquet le recouvrement du fils qui lui avait été injustement ravi. Je restai encore quelques jours aux environs du fort, où mon ministère ne fut pas infructueux, soit envers quelques prisonniers, dont je fus assez heureux pour briser les fers, soit envers quelques Officiers Français dont l'ivresse sauvage menaça les jours, et que je vins à bout de mettre à couvert.

Telles ont été les circonstances de la malheureuse expédition qui a déshonoré la valeur que les Sauvages avaient fait éclater durant tout le cours du siége, et qui nous a rendus onéreux jusqu'à leurs services. Ils prétendent la justifier. Les Abnakis, en particulier, par le droit de représailles, alléguant que plus d'une fois, dans le sein même de la paix, ou dans des pourparlers, tels que celui de l'hiver passé, leurs guerriers avaient trouvé leurs tombeaux sous les coups de la trahison dans les Forts Anglais de l'Acadie. Je n'ai ni les lumières, ni les connaissances pour juger une Nation, qui pour être notre

to their offers of service, they pleased me only for the sake of the feelings from which they sprang. A man of my profession has no reward but to wait upon God alone.

I ought not to pass over here in silence the reward that the other English woman received for her kindness, she who was obliged to serve as mother to the infant in the absence of the true mother; Providence brought about for her through the agency of Monsieur Picquet the recovery of her son, who had been iniquitously taken from her. I remained a few days longer in the vicinity of the fort where my ministrations were not fruitless,—either to some prisoners, whose chains I was happy enough to break; or to some French Officers whose lives were threatened by savage drunkenness, and whom I succeeded in protecting.

Such were the circumstances of the unfortunate expedition which dishonored the bravery that the Savages had displayed throughout the course of the siege, and which have made even their services burdensome to us. They pretend to justify their deeds,—the Abnakis, in particular, by the law of retaliation, alleging that more than once in the very midst of peace, or of conferences, such as that of last winter, their warriors had come to death by treacherous blows in the English Forts of Acadia. I have neither the ability nor the information that would permit me to judge a Nation, which, although our enemy, is not on that account, for many reasons, less worthy of respect. Furthermore, I do not know that in the composition of this narrative I have mentioned a single circumstance the certainty of which could justly be weakened; still less am I able

ennemie, n'en est pas moins respectable par bien des titres. Je ne sache pas au reste, que dans le tissu de cette relation, il me soit échappé une seule particularité dont on puisse avec justice infirmer la certitude, encore moins pourrais-je me persuader que la malignité puisse découvrir un seul trait qui l'autorise à rejeter sur la Nation Française l'indignité de cet évènement.

On avait fait agréer aux Sauvages le traité de la capitulation; pouvait-on prévenir plus sûrement l'infraction?

On avait assigné aux ennemis, pour assurer leur retraite, une escorte de quatre cens hommes, dont quelques-uns même ont été la victime d'un zèle trop vif à réprimer le désordre; pouvait-on plus efficacement empêcher l'inobservation du traité?

Enfin, on est allé jusqu'à racheter à grands frais les Anglais, et à les tirer à prix d'argent des mains des Sauvages; de sorte que près de quatre cens sont à Quebec, prêts à s'embarquer pour Boston. Pouvait-on plus sincèrement réparer la violation du traité? Ces réflexions me paraissent sans réplique.

Les Sauvages sont donc seuls responsables du violement du droit des gens: et ce n'est qu'à leur insatiable férocité et à leur indépendance, qu'on peut en attribuer la cause. La nouvelle de cette fatale exécution, répandue dans les colonies Anglaises, y a semé la désolation et l'effroi au point qu'un seul Sauvage a bien osé pousser la témérité jusqu'à aller enlever des prisonniers presque aux portes d'Orange, sans qu'on l'ait inquiété, ni dans son expédition, ni dans sa retraite. Aussi les ennemis n'ont-ils formé aucune entreprise contre nous

to persuade myself that malignity could discover one single action which would authorize it to cast upon the French Nation the infamy of that event.

We had made the Savages consent to the treaty of capitulation; could we more surely prevent its infraction?

We had assigned to the enemy, in order to guarantee their retreat, an escort of four hundred men,—some of whom had even been victims of a too lively zeal in repressing the disorder; could we more efficaciously hinder the non-observance of the treaty?

Finally, we went so far as to ransom the English, at great expense, and take them from the hands of the Savages by paying money; so that nearly four hundred of them are in Quebec, ready to embark for Boston. Could we more sincerely make amends for the violation of the treaty? These statements seem to me unanswerable.

The Savages, then, are alone responsible for the infringement of the law of nations; and it is only to their insatiable ferocity and their independence that the cause of it can be ascribed. The news of that fatal deed, having spread abroad through the English colonies, produced in them such grief and dread that one single Savage actually dared to carry his temerity so far as to go to carry away captives almost at the gates of Orange, without having been disturbed either in his expedition or in his retreat. Therefore the enemy planned no undertaking against us at the time which followed the capture of the fort. Nevertheless, nothing was more critical for us than the situation in which the French army then was. The Savages, with the exception of the Abnakis and Nipistingues, had disappeared on the very day of

dans les jours qui ont suivi la prise du fort. Rien cependant de plus critique pour nous que la situation où se trouvait alors l'armée Française. Les Sauvages, aux Abnakis et aux Nipistingues près, avaient disparu dès le jour même de leur malheureuse expédition; douze cens hommes étaient occupés à la démolition du fort; près de mille étaient employés à faire le transport des provisions immenses de bouche et de guerre dont nous nous étions emparés. A peine restait-il une poignée de gens pour faire tête à l'ennemi, s'il avait pris le parti de l'offensive. Sa tranquillité nous fournit les moyens de consommer notre ouvrage. Le fort George a été détruit et renversé de fond en comble, et les débris consumés par le feu. Ce ne fut que dans l'incendie, que nous comprîmes la grandeur de la perte des ennemis. Il se trouva des casemates et des souterrains cachés remplis de cadavres, qui, pendant quelques jours, fournirent un nouvel aliment à l'activité des flammes. Pour notre perte, elle consiste dans vingt-un morts, dont trois Sauvages, et dans environ vingt-cinq blessés. C'est tout.

Enfin, le jour de l'Assomption je remontai en bateau pour Montréal, par un temps des plus pluvieux, et des plus froids. Ce voyage n'a été marqué que par la continuité des orages et des tempêtes, qui faillirent à submerger une de nos berges, et à faire périr ses conducteurs. Mais les peines en ont été bien tempérées, non-seulement par la compagnie des autres Missionnaires, mais encore par celle de M. Fiesch, envoyé à Montréal en qualité d'otage. Cet Officier, Suisse de naissance, et autrefois au service de France, est un des plus honnêtes hommes qu'on

their wretched expedition; twelve hundred men were occupied in demolishing the fort; and nearly a thousand were employed in transporting the immense supplies of food and ammunition that we had seized. Hardly a handful of men remained to cope with the enemy, if they had assumed the offensive. Their tranquillity gave us the opportunity of accomplishing our work. Fort George has been destroyed and razed to the ground and the ruins consumed by fire. It was only during the burning that we comprehended the greatness of the enemy's loss. Casemates and secret underground passages were found filled with dead bodies, which for several days furnished fresh fuel for the activity of the flames. As for our loss, it consisted of twenty-one dead — three of whom were Savages — and of about twenty-five wounded; that was all.[35]

At length, on the day of the Assumption, I entered a boat going to Montreal; the weather was very rainy and very cold. This voyage was marked only by the continuity of storms and tempests, which almost submerged one of our barges, and nearly caused its guides to perish. But the anxieties of the journey were much alleviated not only by the society of the other Missionaries, but also by that of Monsieur Fiesch, who was sent to Montreal as a hostage. This Officer, a Swiss by birth, and formerly in the service of France, is one of the most honest men that can be found. During his stay in the midst of the Colony, he served the Nation to which he is bound with a fidelity worthy of all praise.

When I arrived at Montreal I intended to take some necessary rest; but the Savages so greatly

puisse trouver. Il a servi, dans son séjour au milieu de la Colonie, la Nation à laquelle il est lié avec une fidélité digne de tous les éloges.

Arrivé à Montréal, je comptais y prendre un repos nécessaire; mais les Sauvages y multiplièrent si fort mes occupations, et toutes si peu consolantes pour mon ministère, que je hâtai mon départ pour ma Mission. J'avais une raison de plus de me presser; il s'agissait d'acquitter la parole que j'avais donné à MM. les Officiers Anglais, de ne point m'épargner dans ce village pour engager les Sauvages à la restitution du reste des prisonniers. Il était temps d'y venir mettre la main à l'œuvre. Un de nos Canadiens, échappé des prisons de la Nouvelle Angleterre, ne tarissait point sur les mauvais traitemens qu'il y avait essuyés; il rapportait même qu'un Abnakis, pris à l'action de M. de Dieskau, avait péri de faim cet hiver dans les prisons d'Orange. Cette nouvelle ébruitée aurait pu faire périr bien des innocens. Je suis venu à bout de l'ensevelir dans un silence profond, qui a favorisé le départ de tous les Anglais injustement détenus dans les fers.

Voilà l'histoire fidèle de tous les évènemens qui ont signalé la campagne qui vient de se terminer; vous y avez vu avec satisfaction, que la valeur Française s'y est soutenue avec éclat, et a opéré des prodiges: mais vous avez dû aussi vous apercevoir que les passions, par-tout les mêmes, produisent par-tout les mêmes ravages, et que nos Sauvages, pour être Chrétiens, n'en sont pas plus irrépréhensibles dans leur conduite. Leur vie errante et vagabonde n'est pas une des moindres causes de leurs malheurs. Abandonnés à eux-mêmes, et aux

increased my occupations there, and these were all so little satisfying to my profession, that I hastened my departure to my Mission. I had another reason to press me on; it was to fulfill the promise which I had given to Messieurs the English Officers, not to spare myself in this village in urging the Savages to make a restitution of the remaining prisoners. It was time to come to begin the work. One of our Canadians, who had escaped from the prisons of New England, was incessantly talking of the bad treatment that he had experienced there; he even reported that an Abnakis, taken in the action of Monsieur de Dieskau, had perished from hunger that winter in the prisons of Orange. If this report had been noised abroad it might have caused many innocent people to perish. I succeeded in burying it in a profound silence, which furthered the departure of all the English unjustly detained in captivity.

You have here a faithful account of all the events that have marked this campaign which has just closed; you have seen with satisfaction that French valor has been sustained with splendor, and has worked wonders. But you must also have perceived that passions, everywhere the same, produce everywhere the same ravages; and that our Savages, although Christians, are not on that account more blameless in their conduct. Their wandering and vagabond life is not one of the least causes of their misfortunes. Left as they are to themselves, and struggling with their passions without being sustained by the aid of even any outward religious performance, they escape for the greater part of the year the endeavors even of the most active zeal — which, during this long time compelled to the

prises avec leurs passions, sans être soutenus même par le secours d'aucun exercice extérieur de religion, ils échappent, durant la plus grande partie de l'année, aux empressemens du zèle le plus actif, qui, condamné durant ce long terme à la plus triste inaction, est réduit à ne pouvoir former en leur faveur que des vœux presque toujours inutiles et superflus. Peut-être le Dieu des miséricordes éclairera-t-il un jour ces malheureux, sur les dangers de leur étrange façon de vivre, et fixera-t-il leur instabilité et leurs courses; mais si c'est là un évènement qu'il est bien permis à un Missionnaire de souhaiter, il n'est pas en sa puissance de le ménager.

J'ai l'honneur d'être, etc.

saddest inaction, dwindles to the power of uttering in their behalf only prayers, which are almost always useless and superfluous. Perhaps the God of mercy will some day enlighten these unfortunate creatures on the dangers of their strange manner of life and will restrain them from their instability and their wanderings; but although that is an event which a Missionary is indeed permitted to desire, it is not in his power to bring it about.

I have the honor to be, etc.

Des Hurons.

1°. EN 1626, les PP. Brebœuf et De Noüe, Jésuites, et le P. Joseph De la Roche, Récollet, montèrent chez les Hurons, l'automne de cette même année, pour apprendre leur langue et se mettre par là en état de les instruire et de les former au christianisme.

2°. Les Hurons étaient pour lors établis sur les bords du lac qui porte encore aujourd'hui leur nom, c'est-à-dire sur les bords du lac Huron.

3°. Selon les Relations des premiers Jésuites, qui furent envoyés dans ce temps-là chez les Hurons pour travailler à leur instruction, les Hurons étaient partagés en vingt bourgades, qui réunies ensemble formaient une nation de trente mille âmes.

4°. En 1649, le 16 de mars, les Iroquois, avec qui les Hurons étaient en guerre depuis l'année 1638, étant venus fondre tout à coup au nombre de quinze cents sur une de leurs bourgades les plus considérables, la brûlèrent, s'emparèrent de quelques unes, mirent l'alarme dans les autres, obligèrent par là les Hurons à se sauver précipitamment et à se disperser.

5°. Les Hurons se retirèrent pour lors les uns à une centaine de lieues du lac Huron; et ce sont les descendants de ceux-là qui forment à présent le village des Hurons au Détroit; d'autres, dit-on, allèrent s'établir aux Illinois. D'autres descendirent

Of the Hurons.

1ST. In 1626, Fathers Brebœuf and De Noue, Jesuits, and Father Joseph De la Roche, Recollet, went to the Huron country in the autumn of that year, to learn their language, and thereby to place themselves in a position to instruct them and teach them Christianity.

2nd. The Hurons were then settled on the shores of the lake that still bears their name,—that is to say, on the shores of lake Huron.

3rd. According to the Relations of the first Jesuits who were sent at that time among the Hurons, to labor in instructing them, the Hurons were divided into twenty villages—which, united together, formed a nation of thirty thousand souls.

4th. In 1649, on the 16th of March, the Iroquois—with whom the Hurons had been at war since the year 1638—suddenly, to the number of fifteen hundred, swooped down on one of their largest villages, and burned it. They seized some villages, alarmed others, and thereby compelled the Hurons to flee precipitately, and to disperse.

5th. The Hurons then retired: some to a distance of a hundred leagues from lake Huron—and their descendants now constitute the Huron village at Detroit; others are said to have settled among the Illinois; others went down to Three Rivers, and others still to Quebec. Most of those who were at

aux Trois-Rivières et d'autres à Québec. Ceux des Trois-Rivières se réunirent pour la plupart à ceux de Québec en 1654, le 26 d'avril.

6°. Il y avait déjà alors des Hurons en assez grand nombre qui étaient établis à Sillery depuis environ une dizaine d'années. C'étaient des Hurons qui aimaient la vie tranquille, et qui, depuis qu'en 1637 on avait bâti à Sillery une maison pour eux et pour les sauvages des autres nations, qui voudraient s'y retirer, étaient venus peu à peu s'y établir avec des Algonquins, et y formaient un village assez considérable.

7°. Les Hurons de Sillery se réunirent à ceux de Québec en 1651, le 29 de mars, jour auquel on les conduisit tous à l'Isle d'Orléans pour y demeurer.

8°. Les Hurons demeurèrent à l'Isle d'Orléans depuis le 29 de mars 1651 jusqu'au 4 de juin 1656, c'est-à-dire cinq ans et quelques jours.

9°. En sortant de l'Isle d'Orléans, les Hurons vinrent demeurer à Québec. Ils y restèrent jusqu'au mois d'avril de l'année 1668, qu'ils en partirent pour aller à Beauport, où ils demeurèrent environ un an. Ensuite vers le printemps de 1669, ils allèrent s'établir à la côte de St-Michel, où ils demeurèrent depuis le printemps de 1669 jusqu'au 28 décembre de l'année 1673. De là, ils allèrent demeurer à la Vieille Lorette, où ils restèrent depuis le 28 décembre 1673 jusqu'à l'automne de 1697. Enfin, depuis l'automne de 1697 jusqu'à cette année 1762, ils demeurent à la Jeune Lorette.

10°. La Jeune Lorette n'a aucune dépendance. Ce n'est point une seigneurie. Ce n'est qu'une petite portion de terre de la côte du Petit St-

Three Rivers joined those of Quebec, on the 26th of April, 1654.

6th. There was at that time a considerable number of Hurons who had been settled at Sillery for about ten years. These were Hurons who loved a peaceful life, and who — ever since a house had been built, in 1637, at Sillery for them, and for the savages of other nations who wished to dwell there — had gradually settled there among the Algonquins and formed a considerable village.

7th. The Sillery Hurons joined those of Quebec in 1651, on the 29th of March, the day on which they were taken to the Island of Orleans to reside there.

8th. The Hurons dwelt on the Island of Orleans from the 29th of March, 1651, to the 4th of June, 1656 — that is to say, five years and some days.

9th. On leaving the Island of Orleans, the Hurons came to live in Quebec. They remained there until the month of April of the year 1668, when they left to go to Beauport, where they remained about a year. Afterward, about the spring of 1669, they went to settle at côte St. Michel, where they remained from the spring of 1669 to the 28th of December of the year 1673. From that place they went to live at Vieille Lorette, where they remained from the 28th of December, 1673, to the autumn of 1697. Finally, from the autumn of 1697 to this present year 1762, they have lived at Jeune Lorette.

10th. Jeune Lorette has no dependencies. It is not a seigniory. It is only a small piece of land of the côte Petit St. Antoine, seigniory of St. Michel, on which the Jesuit Fathers, to whom the seigniory

Antoine, seigneurie de St-Michel, sur laquelle les PP. Jésuites, à qui appartient cette seigneurie, ont consenti que les Hurons se soient établis vers la fin de 1697.

11°. Les Jésuites sont seigneurs de la Seigneurie de St-Gabriel depuis le 2 novembre 1667, jour auquel M. Robert Giffard, premier seigneur de ladite seigneurie, la donna aux RR. PP. Jésuites, de concert avec Mad. Renouard son épouse.

belongs, consented to allow the Hurons to settle, about the end of 1697.

11th. The Jesuits have been seigniors of the Seigniory of St. Gabriel from the 2nd of November, 1667 — on which day Monsieur Robert Giffard, the first seignior of the said seigniory, in concert with Madame Renouard, his wife, gave it to the Reverend Jesuit Fathers.

CCXXVIII

Bannissement des Jésuites de la Louisiane

[François Philibert Watrin]
à Paris, le 3 septembre 1764

Source: Copied from Carayon's publication thereof (Paris, 1865).

Bannissement des Jésuites de la Louisiane.

VOUS m'écrivez, Monsieur, que vous avez été surpris d'apprendre qu'il était arrivé à Paris, des Jésuites bannis de la Louisiane par un arrêt porté contre eux dans cette colonie. Vous voudriez savoir les motifs de cet arrêt et tout ce qui a suivi son exécution. Je suis au fait de l'affaire qui vous intéresse et même de tout ce qui peut y avoir quelque rapport. J'ai demeuré près de trente ans à la Louisiane, et je n'en suis parti qu'au commencement de cette année. Je suis persuadé que votre curiosité n'a point d'autres motifs que votre amour pour la religion et la vérité. Dans le récit que je vais vous faire, je serai attentif à ne rien dire qui s'écarte tant soit peu de ces deux règles.

Au mois de juin 1763 les Jésuites de la Nouvelle-Orléans, capitale de la Louisiane, étaient encore entre la crainte et l'espérance au sujet de leur sort à venir. Dès l'année précédente ils avaient vu leurs ennemis répandre avec un air de triomphe des copies manuscrites de l'arrêt donné par le Parlement de Paris, le 6 août 1761. Mais des personnes respectables les avaient rassurés. Il attendaient beaucoup de l'avis donné en leur faveur, et surtout de la prière adressée au Roi par les évêques de France. Ils surent enfin à quoi ils devaient s'en tenir à l'arrivée du vaisseau qui, avec la nouvelle de la paix, portait des ordres pour leur destruction.

Banishment of the Jesuits from Louisiana.

YOU write me, Monsieur, that you were surprised to learn of the arrival at Paris of Jesuits banished from Louisiana by a decree pronounced against them in that colony. You wish to know the reasons for this decree, and what followed its execution. I am familiar with the affair that interests you, and likewise with all that can in any way relate thereto. I lived for almost thirty years in Louisiana, and only departed thence at the beginning of this year.[36] I am persuaded that your curiosity has no other motives than your love for religion and for truth. In the recital which I am about to give you, I shall be careful to say nothing which will depart in the least from these two rules.

In the month of June, 1763, the Jesuits of New Orleans, the capital of Louisiana, were still between hope and fear as to their future fate. As early as the preceding year, they had seen their enemies distribute with a triumphant air, manuscript copies of the decree given by the Parliament of Paris, August 6, 1761. But people worthy of respect had calmed their fears. They were expecting a great deal from the information given in their favor, and, above all, from the petition addressed to the King by the bishops of France. They finally learned what they were to expect, at the arrival of the ship, which brought, with the news of peace, orders for their destruction.

Sur le vaisseau était venu M. d'Albadie, commissaire général de la marine, et ordonnateur à la Louisiane, et avec lui M. de la Frenière, procureur général du conseil supérieur de cette colonie; tous deux nouvellement pourvus de leur charge. M. le commissaire ne tarda pas à déclarer au supérieur des Jésuites ce qui se préparait contre eux. Je crois, lui dit-il, que M. le procureur général est chargé de quelque ordre qui vous regarde. A qui aurait pu l'entendre c'était en dire assez, mais les Jésuites trop rassurés voulurent bien croire que malgré l'exemple de tant de Parlements de France, on ne ferait rien contre eux à la Louisiane, et, dans un moment si critique, ils ne prirent pas la moindre précaution pour mettre leurs biens à l'abri.

On commença à procéder. Il fut ordonné que l'Institut des Jésuites serait apporté au conseil pour être examiné. C'était une grande entreprise pour ce tribunal. Il aurait fallu au moins que tous les juges qui le composaient eussent étudié la théologie, le droit civil, et le droit ecclésiastique. Mais surtout il aurait fallu qu'ils entendissent la langue dans laquelle l'institut est composé. Or, ce ne sont point ces genres de science qu'on exige dans les juges des colonies. Pour les nommer, on ne va pas chercher les élèves des universités, mais on prend parmi les habitants ceux qui montrent quelques capacités dans les affaires. Ainsi, on trouve dans ces conseils d'anciens gardes-magasin, des médecins, des officiers de troupes. Les plus instruits sont ordinairement les élèves des bureaux de la marine; ce sont eux que jusqu'ici on a le plus souvent choisis, au moins à la Louisiane, pour les faire présidents des conseils:

There came upon the ship Monsieur d'Albadie, commissary-general of the navy and controller of Louisiana, and with him Monsieur de la Frenière, procurator-general of the superior council of this colony — both newly appointed to their positions.[37] Monsieur the commissary did not delay to notify the superior of the Jesuits of what was brewing against them. "I believe," he said to him, "that Monsieur the procurator-general is charged with some order that concerns you." This was a sufficient warning, for any one who could have understood him; but the Jesuits, too confident, were disposed to believe that, in spite of the example of so many Parliaments of France, nothing would be done against them in Louisiana; and, at a moment so critical, they did not take the slightest precaution about protecting their property.

Proceedings were begun. It was decreed that the Institute of the Jesuits should be brought to the council, to be examined. It was a great undertaking for this tribunal. All the judges who composed it ought at least to have studied theology and civil and ecclesiastical law. But, above all, they ought to have understood the language in which the institute is written. Now, this is not the kind of knowledge that is required from judges of colonies. In selecting them, search is not made for pupils of universities, but those among the habitants who show some capacity for business are chosen. Accordingly, one finds in these councils elderly shopkeepers, physicians, and officers of troops. Those who are best educated are usually the pupils of the naval bureaus; it is they who, up to the present, have been most often chosen, at least in Louisiana, as presidents of

dignité attachée à la charge d'intendant ou de commissaire ordonnateur.

Voilà ce qui donne droit de dire que c'était pour le conseil de la Nouvelle-Orléans une grande entreprise de vouloir prononcer sur l'Institut des Jésuites.

A la vérité, il est juste de supposer que M. de la Frenière, instruit dès sa jeunesse dans la langue latine, avait encore étudié le droit civil pendant le long séjour qu'il avait fait en France; mais sa capacité ne pouvait pas se communiquer aux juges qui devaient prononcer sur son réquisitoire; on pouvait leur reprocher, du moins au très-grand nombre d'entre eux, qu'ils ignoraient le langage de l'écrit dont ils allaient juger. C'était là un grand défaut de compétence: il y en avait encore un autre plus grand, je veux dire le défaut de pouvoir et de juridiction. La matière sur laquelle ces juges voulaient prononcer était une matière spirituelle s'il en fut jamais: or, ils n'étaient tous que juges laïques. Et après le jugement porté par le concile de Trente sur l'Institut des Jésuites, s'il restait à faire un nouvel examen, à qui cet examen pouvait-il appartenir, qu'à l'Église universelle?

Nulle de ces considérations n'arrêta le conseil de la Louisiane, un puissant motif encouragea les juges à entamer l'affaire; il était arrivé plusieurs volumes de réquisitoires et de comptes-rendus sur le même sujet en différents parlements de France avec les arrêts prononcés en conséquence.

A ces Messieurs, c'en fut assez pour se croire bien instruits, on ne pouvait s'égarer en suivant de tels guides. Le réquisitoire fut prononcé par M.

councils, an honor attached to the office of intendant or commissary-controller.

For these reasons, we are justified in saying that it was a great undertaking for the council of New Orleans to pronounce upon the Institute of the Jesuits.

In truth, it is reasonable to suppose that Monsieur de la Frenière, instructed from his youth in the Latin language, had also studied civil law during the long sojourn that he had made in France; but his ability could not communicate itself to the judges who were to pronounce their decision upon his requisition; the majority of them, at least, could be reproached for their ignorance of the language of the document which they were about to judge. In that there was a great lack of competency, there was another still greater,—I mean to say, the lack of authority and jurisdiction. The matter upon which these judges undertook to pronounce was a spiritual matter, if ever there were one; now, they all were only lay judges. And, after the opinion declared by the council of Trent regarding the Institute of the Jesuits, if a new examination were to be made, to whom could such inquiry pertain except to the Church universal?

None of these considerations deterred the council of Louisiana. One powerful motive encouraged the judges to enter upon the affair; there had arrived several volumes of requisitions and reports upon the same subject rendered in different parliaments of France, with the decrees pronounced in consequence thereof.

To these Gentlemen, it was enough to believe themselves well informed; one could not go astray

le procureur général; l'arrêt qu'on va rapporter fera connaître ce qui avait été requis: on vint aux opinions; on n'est pas assuré si les voix des conseillers ordinaires furent entièrement unanimes; mais il est certain que hors de ce nombre, il y en eut une favorable aux Jésuites, ce fut celle de M. de Châtillon, lieutenant-colonel du régiment d'Angoumois. En cette qualité il avait droit d'assister et d'opiner au conseil. Ce respectable vieillard ne craignit point de se déclarer pour ceux auxquels il restait alors si peu de protection.

L'arrêt fut porté le 9 juillet, il fut dit que l'Institut des Jésuites était attentatoire à l'autorité royale, aux droits des évêques, à la tranquillité et à la sûreté publique, et que les vœux, émis suivant cet institut, étaient nuls. Défense faite aux ci-devant soi-disant Jésuites, de prendre désormais ce nom, ni de porter leur habit ordinaire; ordre à eux donné de prendre celui des ecclésiastiques séculiers. A l'exception de leurs livres et de quelques hardes qu'on leur laissait, tous leurs biens, meubles et immeubles, devaient être saisis et vendus à l'encan. Ordonné que les ornements de chapelle et les vases sacrés de la Nouvelle-Orléans seraient remis aux RR. PP. Capucins; que les ornements et vases sacrés de la chapelle des Jésuites demeurant aux pays des Illinois, seraient remis au procureur du Roi, de ce pays, et qu'ensuite les chapelles seraient rasées, et qu'enfin les sus-dits soi-disant seraient embarqués pour retourner en France sur les premiers vaisseaux prêts à partir; défense cependant à eux de demeurer ensemble. Une somme de six cents livres fixée pour payer le passage de chacun d'eux et une autre de 1,500 fr.

while following such guides. The requisition was announced by Monsieur the procurator-general; the decree which we are about to report will show what was demanded. The matter came to judgment; it is not certain whether the votes of the councilors-in-ordinary were entirely unanimous, but it is certain that besides this number there was one ballot favorable to the Jesuits; it was that of Monsieur de Châtillon, lieutenant-colonel of the regiment of Angoumois. In this capacity he had the right to be present at and vote in the council. This worthy old man did not fear to declare himself for those to whom so little protection then remained.

The decree was declared on the 9th of July. It was said that the Institute of the Jesuits was hostile to the royal authority, the rights of the bishops, and the public peace and safety; and that the vows uttered according to this institute were null. It was prohibited to these Jesuits, hitherto thus styled, to take that name hereafter, or to wear their customary garb, orders being given them to assume that of secular ecclesiastics. Excepting their books and some wearing apparel which was allowed to them, all their property, real and personal, was to be seized and sold at auction. It was ordained that the chapel ornaments and the sacred vessels of New Orleans should be delivered up to the Reverend Capuchin Fathers; that the chapel ornaments and sacred vessels of the Jesuits living in the country of the Illinois should be delivered up to the Royal procurator for that country, and that the chapels should then be demolished; and that, finally, the aforesaid Jesuits, so-called, should return to France, embarking upon the first ships ready to depart,—

pour leur subsistance et entretien pendant six mois. Après ce terme, il leur était enjoint de se présenter à M. le duc de Choiseul, secrétaire d'Etat au département de la marine, pour lui demander des pensions qui seraient assignées sur le produit de la vente de leurs biens.

J'ai marqué ci-dessus les motifs généraux de la condamnation des Jésuites de la Louisiane, motifs copiés sur les arrêts des Parlements de France; mais dans celui que le conseil de la Nouvelle-Orléans donnait, il voulut mettre quelque chose de particulier et de neuf, il dit que les Jésuites établis dans la colonie, *n'avaient eu aucun soin de leurs missions; qu'ils n'avaient pensé qu'à faire valoir leurs habitations, et qu'ils étaient usurpateurs du vicariat général de la Nouvelle-Orléans.*

S'il ne s'agissait que de leur intérêt propre, les Jésuites de la Louisiane, après la perte de leurs biens pourraient encore souffrir en silence l'atteinte donnée par cet arrêt à leur réputation. Mais il y a des temps où le silence est un aveu, et il n'est pas permis d'avouer le mal imputé, quand il doit en résulter un scandale. Or, quel scandale que des missionnaires envoyés en Amérique pour l'instruction des Français et des sauvages; des missionnaires y subsistant des bienfaits du Roi et que la voix de leur conscience forcerait à convenir, au moins tacitement, *qu'ils n'ont eu aucun soin de leurs missions; qu'ils n'ont eu soin que de leurs habitations, et de plus qu'ils sont usurpateurs du vicariat général d'un évêché?* Mais non, la conscience n'obligera point les Jésuites de la Louisiane à convenir de ce qu'on leur impute! elle les oblige au contraire à parler, et dans ce qu'ils ont

prohibiting them, meanwhile, from remaining together. A sum of six hundred livres was assigned to pay each one's passage, and another, of 1,500 francs, for their sustenance and support for six months. They were enjoined to present themselves, after that term, to Monsieur the duke de Choiseul, secretary of State in the department of marine, to ask him for the pensions which would be assigned from the proceeds of the sale of their property.

I have mentioned above the general motives for the condemnation of the Jesuits of Louisiana, motives copied from the decrees of the Parliaments of France; but, in that which the council of New Orleans issued, it undertook to insert something special and new. It stated that the Jesuits established in the colony *had not taken any care of their missions; that they had thought only of making their estates valuable; and that they were usurpers of the vicariate-general of New Orleans.*

If their own interests alone had been at stake, the Jesuits of Louisiana, after the loss of their property, could still have borne in silence the attack upon their reputation made by this decree. But there are times when silence is an admission, and it is not permitted to admit the wrong imputed when a scandal would result therefrom. Now, what a scandal, if missionaries sent to America for the instruction of the French and the savages, missionaries subsisting there upon the benefactions of the King — if such men should be forced by the voice of conscience to acknowledge, at least tacitly, *that they took no care of their missions; that they only gave their attention to their estates; and, besides, that they are usurpers of the vicariate-general of an episcopate!* But no, conscience will not oblige the Jesuits of Louisiana to acknowledge what is imputed

à dire pour leur justification, ils ne craignent point d'être démentis; au moins ne craignent-ils point qu'on leur oppose rien de vrai, ni de solide.

Il n'est guère aujourd'hui de provinces en France où l'on ne voie quelque personne de considération qui ait vécu à la Louisiane: de ces personnes il n'y en a aucune qui n'y ait connu des Jésuites; la plupart même ont pu les examiner d'assez près. Or, les Jésuites attendent avec confiance les témoignages qu'on peut rendre, à leur égard, sur les articles dont il s'agit icy; il y a plus: ils osent citer, pour témoins de leur conduite, trois gouverneurs de la Louisiane et un vicaire-général de l'évêché de Québec, pour cette même colonie. Tous étaient encore vivants au mois de juin de cette année 1764: on n'a pas mendié leurs suffrages; on n'a pas même prévenu ces messieurs sur ce qu'on va citer de leur part.

Le premier témoin sera donc M. de Bienville, aujourd'hui capitaine des vaisseaux du Roi, depuis vingt-deux ans retiré à Paris; on doit le regarder comme le fondateur de la colonie de la Louisiane, c'est lui qui en 1698 accompagna M. d'Iberville, son frère, lorsque cet illustre officier de la marine découvrit l'entrée du Mississipi, que le sieur de la Salle, ce fameux aventurier, avait manquée. M. de Bienville fut laissé alors sur les bords de ce fleuve pour y commencer un établissement; c'est lui qui pendant 44 ans a gouverné cette colonie, à quelques intervalles près; c'est lui qui l'a mise à peu près en l'état où elle se trouve aujourd'hui, en bâtissant la Nouvelle-Orléans et le fort de la Mobile, et en formant les autres postes qu'on voit à la Louisiane. Durant un si long gouvernement, il a toujours été très-attentif

to them! It obliges them, on the contrary, to speak, and, in what they have to say for their justification, they do not fear to be convicted of falsehood; at least, they do not fear that anything true or substantial will be opposed to them.

There is to-day hardly any province in France where there is not some prominent person who has lived in Louisiana; of these persons, there is not one who has not known Jesuits there, and most of them have even been able to scrutinize these Jesuits very closely. Now, the Jesuits await with confidence the testimony that can be rendered concerning them, upon the points in question here; still more, they dare to cite, as witnesses of their conduct, three governors of Louisiana, and a vicar-general of the episcopate of Quebec for this same colony. All were still living in this month of June of this year, 1764; no one has begged for their suffrages; no one has even informed these gentlemen of what is about to be cited from them.

The first witness will be, then, Monsieur de Bienville, now captain of the Royal ships, who twenty-two years ago retired to Paris. He must be regarded as the founder of the colony of Louisiana; it was he who in 1698 accompanied his brother, Monsieur d'Iberville, when that illustrious naval officer discovered the mouth of the Mississipi, which sieur de la Salle, that famous adventurer, had missed. Monsieur de Bienville was then left upon the shores of this river, to begin a settlement there; it was he who governed this colony for 44 years, with the exception of a few intervals; it was he who put it nearly in the condition in which it is to-day, by building New Orleans and the fort of Mobile, and by forming the

à tout ce qui se passait dans les différentes parties de cette vaste province; il connaissait le mérite de tous ceux qui y étaient employés: or, personne en ce pays ne peut avoir oublié la bienveillance très-particulière dont il honorait les Jésuites de cette colonie: en eût-il usé ainsi envers des missionnaires qui, manquant de soin à l'égard de leur mission, auraient manqué au plus essentiel de leurs devoirs?

Le deuxième témoin sera M. le marquis de Vaudreuil, dernier gouverneur de la Nouvelle-France; il succéda à M. de Bienville au gouvernement de la Louisiane; les Jésuites trouvèrent encore en lui un protecteur et même un ami tres-déclaré; il serait difficile de rien ajouter aux marques de bonté qu'il leur donna constamment; mais qu'est-ce qui pouvait les leur attirer? c'était sans doute l'idée qu'ils donnaient de leur fidélité à leurs principaux devoirs. Non, la probité de M. de Vaudreuil ne lui aurait pas permis de traiter si honorablement des missionnaires qui, négligeant le soin de leurs emplois, n'eussent mérité de sa part que des reproches et de la froideur.

Un troisième témoin pour les Jésuites de la Louisiane c'est M. de Kerlerec, capitaine de vaisseau et dernier gouverneur de cette colonie; une seule preuve suffit pour montrer ce qu'il pensait d'eux: c'est une lettre qu'il leur écrivit un peu avant leur destruction; il leur rappelait ces paroles de Notre-Seigneur à ses disciples: *Beati eritis cùm vos oderint homines, et persecuti vos fuerint, et dixerint, omne malum adversum vos mentientes, propter me: gaudete et exultate!* Est-il croyable que M. de Kerlerec eût

other posts that are seen in Louisiana. During so long a government, he was always very attentive to all that was taking place in the various parts of this vast province; he knew the worth of all those who were employed there. Now, no one in this country can have forgotten the very special kindness with which he honored the Jesuits of this colony; would he have acted thus toward missionaries who, failing in the care of their mission, had failed in the most essential of their duties?

The second witness will be Monsieur the Marquis de Vaudreuil, late governor of New France; he succeeded Monsieur de Bienville in the government of Louisiana. The Jesuits found in him also a protector, and even an openly declared friend; it would be difficult to add anything to the tokens of kindness which he constantly conferred upon them. But what was it that could win for them such kindness? It was, without doubt, the impression which they made upon him by their fidelity to their principal duties. No, the integrity of Monsieur de Vaudreuil would not have permitted him to treat so honorably missionaries who, neglecting the duties of their occupation, would have deserved from him only reproaches and coldness.

A third witness for the Jesuits of Louisiana is Monsieur de Kerlerec, captain of a ship, and last governor of this colony; a single proof suffices to show what he thought of them. It is a letter which he wrote to them, a little before their ruin; he recalled to them these words of Our Lord to his disciples: *Beati eritis cùm vos oderint homines, et persecuti vos fuerint, et dixerint, omne malum adversum vos mentientes, propter me: gaudete et exultate!* Is it credible

voulu appliquer ce texte à des missionnaires qui n'eussent pris aucun soin de leurs missions?

Enfin un quatrième témoin sera M. l'abbé de L'Isle-Dieu. Depuis plus de 30 ans il est à Paris, vicaire général de l'évêché de Québec, et chargé particulièrement des affaires de ce diocèse, qui regardent la Louisiane; or, c'est encore cet abbé qui a montré ce qu'il pensait des Jésuites de la Louisiane quand il leur écrivit après l'arrêt du 6 août 1762: qu'ils *périssaient, avec les regrets du corps épiscopal et de tous les gens de bien.* Ecrivant ainsi, il est probable qu'il ne les regardait pas comme des gens qui avaient manqué de soin pour leurs missions.

Mais, dira-t-on, les Jésuites de la Louisiane ne peuvent-ils donc se défendre que par le témoignage d'autrui? Ne devraient-ils pas faire parler pour eux les exercices qu'ils ont pratiqués dans leurs missions, les opérations et les fruits de leur zèle? Toute personne estimable doit être louée surtout devant ses juges, par ses bonnes actions: *Laudent eam in portis opera ejus.* Les Jésuites ne craindront point de se soumettre à ce qu'on leur demande ici; et, pour marquer ce qu'ils faisaient dans leurs missions, je vais les séparer en deux parties. La première contient les missions du pays des Illinois qui sont les plus anciennes, la seconde comprendra la mission de la Nouvelle-Orléans avec celle des Chactas et des Alibamons. Au pays nommé des Illinois, les Jésuites avaient quatre missions établies, la première était celle où l'on instruisait les sauvages nommés Cascakias; et voici les exercices qui s'y pratiquaient. Au soleil levant, on sonnait la prière et la messe; les sauvages récitaient la prière en leur langue et,

that Monsieur de Kerlerec would have chosen to apply this text to missionaries who did not give any care to their missions?

Finally, a fourth witness will be Monsieur the abbé de L'Isle Dieu; for more than 30 years he has been in Paris, vicar-general of the episcopate of Quebec, and especially charged with the affairs of that diocese which concern Louisiana. Now, it is also this abbé who has shown what he thought of the Jesuits of Louisiana when he wrote to them after the decree of the 6th of August, 1762 — that they *were passing away with the regrets of the episcopal body and of all good people.* In writing thus, it is probable that he did not regard them as people who had failed to care for their missions.

"But," some one will say, "cannot the Jesuits of Louisiana defend themselves, then, except through the testimony of others? Ought they not to let the work that they have done in their missions, the operations and the fruits of their zeal speak for them? Every estimable person ought to be praised, above all, before his judges, by his good actions: *Laudent eam in portis opera ejus.*" The Jesuits will not fear to accede to what is here asked from them; and, to show what they accomplished in their missions, I am going to separate these into two portions. The first includes the missions of the Illinois country, which are the older; the second comprises the mission of New Orleans, with that of the Chactas and the Alibamons. In the country named Illinois, the Jesuits had four permanent missions. The first was that one where the savages called Cascakias were instructed, and these are the exercises which were carried on there: At sunrise, the bell rang

durant la messe, ils chantaient sur le ton du chant romain des hymnes et des cantiques traduits aussi dans leur langue avec les prières convenables; à la fin de la messe, le missionnaire faisait le catéchisme aux enfants. Retourné dans sa maison il était occupé à instruire les adultes néophytes et catéchumènes, pour les préparer au baptême ou à la pénitence, à la communion ou au mariage; dès qu'il était libre, il parcourait le village pour exciter les fidèles à la ferveur, et exhorter les infidèles à embrasser le Christianisme; il fallait bien le reste de la journée pour réciter l'office divin, étudier la langue des sauvages et préparer les instructions pour les dimanches et les fêtes; pour tant d'exercices si variés et si continuels, il fallait assurément du soin et beaucoup de soin. Au moins les sauvages croyaient bien que les Jésuites prenaient soin d'eux; quant à la première nouvelle de l'arrêt porté contre leurs missionnaires, ils voulurent aller trouver l'officier qui commandait dans ce pays pour le prier qu'il leur laissât au moins le P. Meurin qui était chargé de leur mission; et quelle autre idée pouvaient-ils avoir des Jésuites? un seul d'entre eux pouvait les représenter comme des hommes totalement dévoués à l'instruction des sauvages: c'était le P. de Guyenne, mort en 1752 [*sc.* 1762]. Après avoir vécu 36 ans dans les missions de la Louisiane, il avait parcouru celle des Alibamons, des Arkansas, des Miamis. Il avait été curé du fort de Chartres, et partout il avait été respecté comme un homme d'une vertu rare, d'une prudence singulière, et d'un attachement inviolable aux devoirs de missionnaire. Depuis l'an 1763 [*sc.* 1743?], il s'était dévoué à la mission des Illinois.

for prayer and mass; the savages said prayers in their own language, and during the mass they chanted, to the air of the Roman chant, hymns and canticles, also translated into their language, with the suitable prayers; at the end of the mass, the missionary catechized the children. Having returned to his house, he was occupied in instructing the adult neophytes and catechumens, to prepare them for baptism or for penitence, for communion or for marriage; as soon as he was free, he went through the village to arouse the believers to fervor, and to exhort unbelievers to embrace Christianity. The rest of the day was needed for reciting the divine office, studying the language of the savages, and preparing the instructions for Sundays and feast-days; for so many exercises, so varied and so continual, there was surely needed care, and a great deal of care. The savages, at least, certainly believe that the Jesuits took care of them; as for the first news of the decree declared against their missionaries, they wished to go to find the officer who commanded in that country, to beg him at least to leave them Father Meurin, who was charged with their mission. And what other idea could they have of the Jesuits? a single one of the latter could represent them all, as men entirely devoted to the instruction of the savages. Such was Father de Guyenne, who died in 1752 [*sc.* 1762]. Having spent 36 years in the missions of Louisiana, he had traversed those of the Alibamons, the Arkansas, and the Miamis. He had been curé of fort Chartres, and had everywhere been respected as a man of rare virtue, of singular discretion, and of an inviolable attachment to the duties of a missionary. Since the

Appelé à des emplois plus honorables et plus commodes, il était resté avec ses sauvages; et par sa constance il avait conservé la religion fort ébranlée dans cette nation; il y avait même beaucoup ranimé la ferveur par son application infatigable à tous les exercices. Enfin quatre ans avant sa mort, affligé d'une demi-paralysie qui le rendait incapable de mouvement et ressentant une grande faiblesse de poitrine, maladie ancienne qui lui laissait à peine la force de se faire entendre, il ne laissait pas de recevoir à toute heure ses chers néophytes qui, de la distance d'une grande lieue, venaient se faire instruire. Il les catéchisait, il les exhortait, il entendait leurs confessions; il les préparait à la communion, et, en qualité de supérieur de la maison, il usait de son pouvoir pour les soulager dans leur misère. Un homme si fidèle à son ministère jusqu'au dernier jour de sa vie ne fait-il pas presumer que parmi les Jésuites établis aux Illinois il restait du zèle et du soin à l'égard des missions?

A cinq quarts de lieue du village des sauvages Illinois était un village français nommé aussi les Cascakias: depuis 44 ans il y a dans ce village une paroisse qui toujours a été gouvernée par les Jésuites. Or, on ose répéter ici, de ceux qui ont été chargés de cet emploi, ce qu'on a dit plus haut de leurs confrères en général; qu'il n'est guère de provinces en France où il n'y ait encore des témoins de l'exactitude de ces curés à leurs fonctions, c'est-à-dire, à la visite des malades et au soulagement des pauvres; des témoins de leur assiduité au tribunal de la pénitence et à l'instruction presque journalière des enfants; à celle-ci il fallait encore ajouter l'instruction

year 1763 [*sc.* 1743?] he had devoted himself to the Illinois mission.[38] Called to more honorable and easier positions, he had remained with his savages; and by his constancy he had preserved religion, which had become much unsettled in that nation; he had even greatly revived their fervor by his untiring application to all the exercises. Finally, four years before his death, afflicted by a partial paralysis which rendered him incapable of movement, and feeling a great weakness in his chest,—an old trouble, which left him hardly enough strength to make himself heard,—he did not cease receiving at all times his dear neophytes, who came from a long league's distance to be instructed. He catechized them, exhorted them, and heard their confessions; he prepared them for the communion; and, in the capacity of superior of the house, he used his power to relieve their poverty. Does not a man so faithful to his ministry up to the last day of his life make it presumable that, among the Jesuits established amid the Illinois, there remained some zeal and care in regard to their missions?

At one and one-fourth leagues from the village of the Illinois savages, there was a French village also named Cascakias; for 44 years there has been in this village a parish, which has always been governed by the Jesuits. Now, we dare to repeat here, regarding those who were charged with this employ, what has been said above of their associates in general,—that there is hardly any province in France where there are not still witnesses of the exactness of these curés in discharging their functions, that is, in visiting the sick and in relieving the poor. These too are witnesses of their assiduity at the

des nègres et des sauvages, esclaves des Français, pour les disposer au baptême et à la réception des autres sacrements. De plus, tous les soirs, il se faisait à l'église une prière publique avec la lecture d'un livre de piété; enfin les dimanches et les fêtes on faisait deux catéchismes l'un pour les enfants français, et l'autre pour les esclaves noirs et sauvages, sans compter la messe solennelle et les vêpres qu'on chantait exactement avec le salut. Mais voici quelque chose de plus que du soin: depuis l'année 1753, il y a au village français des Cascakias une église paroissiale nouvellement bâtie: cette église a 104 pieds de longueur et 44 de largeur; or, jamais elle n'aurait pu être achevée, si la dépense de la bâtisse n'eût été tirée des revenus de la fabrique et des contributions des paroissiens. Trois Jésuites successivement curés de cette paroisse, le P. Tartarin, le P. Watrin, et le P. Aubert y ont employé la plus grande partie de ce qu'ils tiraient de leur casuel et des honoraires de leurs messes. Quand les curés ont tellement à cœur la construction et l'ornement de leur église, il est probable que d'ailleurs ils ne manquent pas à leurs autres devoirs.

Mais voici encore une nouvelle preuve des soins que les Jésuites ont pris de cette paroisse: depuis quinze ans, à une lieue de l'ancien village, à l'autre bord du Mississipi, il s'est établi un village nouveau sous le nom de Sainte-Geneviève. Alors le curé des Cascakias s'est trouvé obligé d'y aller administrer les sacrements, du moins aux malades, et quand les nouveaux habitants ont vu leurs maisons multipliées, ils ont demandé d'y bâtir une église, ce qui leur étant accordé, les voyages du missionnaire sont

tribunal of penance, and at the almost daily instruction of the children,—to which must be still added the instruction of the negroes and the savages, slaves of the French, to prepare them for baptism and for the reception of the other sacraments. Besides, every evening, a public prayer was said in the church, and some pious book was read; finally, on Sundays and feast-days, two instructions in the catechism were given, one for the French children and the other for the black slaves and the savages,—without counting the solemn mass, and the vespers that were sung punctually with the benediction [of the Blessed Sacrament]. But here is something which is more than care; since the year 1753, there has been in the French village of Cascakias a newly-built parochial church; this church is 104 feet long and 44 wide. Now, it never could have been finished if the expense of the building had not been drawn from the building fund and from the contributions of the parishioners. Three Jesuits, successively curés of this parish,—Father Tartarin, Father Watrin, and Father Aubert,—have employed for this purpose the greater part of what they obtained from their surplice and their mass-fees. When the curés have the construction and ornamentation of their church so much at heart, it is also probable that they do not fail in their other duties.

But here is yet another proof of the care that the Jesuits have taken of this parish: fifteen years ago, at a league from the old village, on the other bank of the Mississipi, there was established a new village under the name of Sainte Geneviève.[39] Then the curé of Cascakias found himself obliged to go there to administer the sacraments, at least to the sick;

encore devenus plus fréquents, parce qu'il a cru qu'il devait alors se prêter encore davantage à la bonne volonté de ses nouveaux paroissiens, et à leurs besoins. Cependant pour aller à cette nouvelle église, il fallait traverser le Mississipi, qui, dans cet endroit, a un quart de lieue et demie de largeur: il fallait quelquefois se confier à un esclave qui seul conduisait le canot; il fallait enfin s'exposer au danger de périr, si au milieu du fleuve on eût été surpris par quelque orage violente. Nul de tous ces inconvénients n'a jamais empêché le curé de Cascakias de se rendre à Sainte-Geneviève quand la charité l'y appelait, et toujours il a été chargé de ce soin jusqu'à ce qu'on ait trouvé le moyen de placer à Sainte-Geneviève un curé particulier; ce qui n'est arrivé que depuis peu d'années, lorsque les habitants du lieu ont bâti un presbytère. Ces deux villages, celui des Cascakias et celui de Sainte-Geneviève faisaient le deuxième et le troisième établissement des Jésuites aux pays des Illinois; il n'est pas besoin de faire remarquer que pour remplir seulement une partie des exercices qui viennent d'être indiqués, il fallait des soins, du courage et de la constance.

A quatre-vingts lieues des Illinois était le poste nommé de Vincennes ou de Saint-Ange, du nom des officiers qui y ont commandé. Ce poste est sur la rivière de Ouabache, qui, environ soixante-dix lieues plus bas, se décharge, avec l'Ohio qu'il a joint, dans le Mississipi; il y avait en dernier lieu dans ce village au moins soixante maisons de Français, sans compter les sauvages Miamis qui étaient tout proche. C'était encore là une matière suffisante de soin et d'occupation à laquelle les Jésuites ne se sont point

and, when the new inhabitants saw their houses multiplying, they asked to have a church built there. This being granted them, the journeys of the missionary became still more frequent, because he thought that he ought then to yield himself still more to the willingness of his new parishioners, and to their needs. However, in order to go to this new church he must cross the Mississipi, which, in this place, is three eighths of a league wide; he sometimes had to trust himself to a slave, who alone guided the canoe; it was necessary, in fine, to expose himself to the danger of perishing, if in the middle of the river they had been overtaken by a violent storm. None of all these inconveniences ever prevented the curé of Cascakias from going to Sainte Geneviève when charity called him thither, and he was always charged with this care until means were found to place at Sainte Geneviève a special curé,—which occurred only a few years ago, when the inhabitants of the place built a house for the pastor. These two villages, that of Cascakias and that of Sainte Geneviève, made the second and the third establishment of the Jesuits in the Illinois country. There is no need to call attention to the fact that, to accomplish only a part of the work that has just been indicated, care, courage, and constancy were necessary.

At eighty leagues from the Illinois was the post called Vincennes or Saint Ange, from the names of the officers who commanded there.[40] This post is upon the river Ouabache, which, about seventy leagues lower down, together with the Ohio, which it has joined, discharges its waters into the Mississipi; there were, at the last, in this village at least sixty

refusés; c'est ce que l'on doit juger si l'on considère que ce poste se peuplait tous les jours; que la plupart de ses nouveaux habitants, voyageurs depuis longtemps, étaient peu habitués aux devoirs de chrétien, et que pour établir parmi eux quelque forme de vie, il fallait beaucoup d'instructions et d'exhortations particulières et publiques. Or, la preuve que les Jésuites s'acquittaient de leur devoir à cet égard, ce sont les plaintes que les paroissiens faisaient d'eux; car ils prétendaient que leurs curés allaient au delà du devoir, et qu'ils prenaient trop de soin. C'est justement le contraire de ce qu'a dit le conseil de la Louisiane. Mais que faisaient les Jésuites aux Alibamons et aux Chactas? Aux Alibamons, les Français étaient établis près des sauvages; le missionnaire faisait auprès d'eux le devoir de curé; en cette qualité le P. Leroi les avait engagés à ne plus traiter d'eau-de-vie aux sauvages; la promesse en avait été faite publiquement: il est vrai qu'une résolution si utile et si nécessaire pour la religion, pour l'intérêt même temporel des sauvages et des Français, n'a pas duré longtemps, l'ancienne coutume a été bientôt rétablie: l'espérance d'un gain sordide a prévalu sur la plus juste raison. Mais les personnes sages n'ont point oublié le service que le missionnaire avait rendu.

Et que faisait-il pour les sauvages? Il demeurait avec eux, toujours prêt à leur enseigner la doctrine chrétienne dès qu'il plaisait à Dieu d'ouvrir leur cœur; en attendant il les entretenait dans l'alliance et l'amitié des Français; et il y réussissait d'autant mieux que ces peuples voyaient bien, par sa conduite, qu'il n'était point au milieu d'eux pour faire

houses of French people, without counting the Miami savages, who were quite near. There too was sufficient cause for care and occupation,—which the Jesuits did not refuse,—a conclusion which must be reached if one considers that this post was every day increasing in population; that the greater part of its new inhabitants, having long been voyageurs, were little accustomed to the duties of Christians; and that, to establish among them some manner of living, many instructions and exhortations, private and public, were necessary. Now, the proof that the Jesuits acquitted themselves of their duty in this respect is proved by the complaints that the parishioners made against them; for these people claimed that their curés went beyond their duty, and assumed too much care. This is precisely the opposite of what the council of Louisiana stated. But what did the Jesuits do for the Alibamons and the Chactas? For the Alibamons: The French were established near the savages; the missionary discharged the duties of curé toward them. In this capacity Father Leroi had pledged them not to trade any more brandy to the savages, that promise being made by them publicly. It is true that that resolve, so useful and so necessary to religion, and even to the temporal interests of the savages and of the French, did not last long, the old custom being soon reëstablished; the hope of sordid gain prevailed over the most righteous arguments. But sensible people have not forgotten the service that the missionary had rendered.

And what did he do for the savages? He lived with them, always ready to teach them the Christian doctrine as soon as it pleased God to open their hearts; meanwhile, he kept them in alliance and

une fortune. Ce désintéressement établissait son crédit; et par là il devenait utile, on ose le dire, même nécessaire à la colonie.

C'est dans la nation des Chactas surtout que les missionnaires ont rendu ce service essentiel: ceux qui connaissent la Louisiane savent de quelle importance il était de maintenir cette nation dans notre alliance. Eloignée de nos intérêts et soulevée contre nous, elle pouvait un jour détruire la colonie en saccageant la Nouvelle-Orléans, ville qui est sans défense. C'était pour empêcher de tels coups, que les missionnaires supportaient l'ennui de vivre avec les Chactas, peuple si barbare; il leur faisait sentir combien l'amitié des Français leur était avantageuse, et de quel prix devaient être dans leur estime les présents qu'on leur apportait régulièrement toutes les années. Si ces présents venaient à manquer comme il est arrivé durant la guerre, c'était au missionnaire à entretenir leur bonne volonté en leur promettant des dédommagements. Quels services ne rendaient pas encore les Jésuites lorsque chaque année ils allaient avec MM. les Gouverneurs au fort de la Mobile où les Chactas s'assemblaient pour la distribution des présents? Pour la faire utilement et judicieusement, il fallait que le Gouverneur connût au moins les principaux sujets de la nation, et parmi eux les plus affectionnés et les plus importants. Or qui pouvait donner ces notions, sinon le missionnaire qui vivait avec eux; qui entretenait les liaisons avec les plus affidés, et qui pour savoir ce qui se passait dans les trente villages des Chactas, les parcourait régulièrement. Encore s'il n'avait fallu que parcourir les villages! Mais soit en les parcourant,

friendship with the French, and he succeeded in this all the better, because these people saw clearly, by his conduct, that he was not in their midst to make a fortune. This disinterestedness established his credit, and through that he became useful — we dare to say, even necessary — to the colony.

It was especially in the Chactas nation that the missionaries rendered this essential service; those who know Louisiana know of what importance it was to maintain an alliance between this nation and ours. If alienated from our interests and excited against us, they could some day destroy the colony by sacking New Orleans, a city which is without defense. It was to prevent such acts that the missionaries endured the burden of living with the Chactas, so barbarous a people, and made them feel how advantageous to them was the friendship of the French, and of what value in their estimation ought to be the presents brought to them regularly every year. If these presents were to fail, as happened during the war, it was for the missionary to keep up their good will by promising to indemnify them. What services did the Jesuits not render also when every year they went with Messieurs the Governors to the fort of Mobile, where the Chactas assembled for the distribution of presents? To do that usefully and judiciously, it was necessary for the Governor to know at least the principal individuals of the nation, and among them the most friendly and the most important. Now who could give them these ideas, if not the missionary who lived with them, — who kept in touch with the most trusty, and who, to learn what was going on in the thirty villages of the Chactas, visited them regularly? Yet if it had only

soit en demeurant dans sa cabane, durant combien d'années le missionnaire n'a-t-il pas été exposé à la mort, lorsque les Chactas divisés entre eux, les uns tenant pour, les autres contre les Français, se tuaient les uns les autres! Combien alors le missionnaire ne devait-il pas craindre pour sa vie de la part de ceux qui voudraient venger sur un Français la mort de leurs compatriotes tués par les partisans des Français? Voilà à quel prix un missionnaire rendait alors service à la colonie. Voilà ce qu'a fait pendant vingt ans le P. Baudoin qui, devenu supérieur à la Nouvelle-Orléans, a été condamné en tête de ceux à qui l'arrêt de condamnation reproche de n'avoir eu aucun soin de leur mission.

Cependant il est difficile de croire qu'il n'y ait pas eu quelques motifs apparents de faire ce reproche.

En voici peut-etre l'occasion: En 1763, il n'y avait plus de missionnaires aux Arkansas où les Jésuites étaient obligés d'en donner un par leur fondation. Depuis plusieurs années le P. Carette avait quitté ce poste; ses confrères avaient jugé qu'il aurait dû le quitter plus tôt; malgré le peu d'espérance qu'il y avait d'amener les sauvages du lieu au christianisme; le Père étudia longtemps leur langue, il travailla à corriger les mœurs des Français sans tirer presqu'aucun fruit de son travail; il suivait cependant les uns et les autres dans leurs divers établissements occasionnés par les débordements du Mississipi, proche duquel le poste est situé. Malgré tant de dégoûts, le missionnaire ne se rebutait point de voir ses efforts rendus inutiles par la conduite de ceux qui devaient les soutenir, il prit patience jusqu'à l'accident qu'on va décrire. Dans le fort des Arkansas,

been necessary to visit the villages! But, either in going through them, or in remaining in his cabin, during how many years was not the missionary exposed to death, when the Chactas, divided among themselves,—some being in favor of, others against, the French,—were killing one another! How much did the missionary then not have to fear for his life, from those who would have willingly avenged upon a Frenchman the deaths of their compatriots, killed by the partisans of the French? That was the price at which the missionary then rendered services to the colony. That is what was done for twenty years by Father Baudoin,—who, having become superior at New Orleans, was condemned, at the head of those whom the decree of condemnation reproaches with not having taken any care of their missions.

However, it is hard to believe that there were not some apparent motives for thus reproaching them.

This, perhaps, was the occasion for it: In 1763, there were no more missionaries among the Arkansas, where the Jesuits had been obliged by the terms of their foundation, to furnish one. Several years before, Father Carette had left this post; his brethren had decided that he ought to have left it sooner. In spite of the little hope that there was of leading the savages of the place to Christianity, the Father studied their language a long time, and labored to correct the morals of the French, but reaped hardly any fruit from his toil. He nevertheless followed both the French and the Savages in their various changes of location, occasioned by the overflowing of the Mississipi, near which the post is situated. Notwithstanding so many annoyances, the missionary was not discouraged at seeing his efforts

il ne se trouvait plus de chapelle, plus d'appartement où l'on pût dire la messe, excepté la salle où le commandant prenait ses repas, lieu peu décent, non-seulement parce que c'était une salle à manger, mais par la mauvaise conduite et la licence des discours de ceux qui y fréquentaient; tout ce qui était dans le fort entrait là, jusqu'aux volailles: une poule volant sur l'autel renversa le calice qui y était demeuré après la fin de la messe: les spectateurs n'en furent pas émus; un de ceux qui devaient le plus s'y intéresser s'écria: *Ah! voilà la boutique du bon Dieu à bas.* A des sentiments aussi peu religieux, répondait une vie aussi peu chrétienne. Le P. Carette jugea enfin qu'il fallait se retirer, au moins jusqu'à ce que l'on vît une chapelle bâtie dans le fort et qu'on fût disposé à y respecter la religion: de plus, il était nécessaire ailleurs pour des emplois dont on espérait de meilleurs succès.

Puisque nous avons marqué les occupations des Jésuites dans les différents postes de la Louisiane, il est juste de parler aussi de ce qu'ils faisaient à la Nouvelle-Orléans. En cette ville, il y a un hôpital royal établi pour les troupes, le titre d'aumônier de cet hôpital fut donné au P. d'Outreleau en 1737, et toujours depuis, il a été continué aux Jésuites de la Nouvelle-Orléans; c'était un emploi suffisant pour occuper un missionnaire. Dans la même ville est un monastère de religieuses Ursulines: par leurs fondations elles sont chargées de l'éducation de trente orphelines entretenues aux dépens du Roi, et il y en avait toujours plusieurs de surnuméraires; on sait que par leur institut, les Ursulines doivent encore instruire dans leurs écoles des filles de dehors, et

rendered useless by the conduct of those who ought to have sustained them; he continued in patience, until the event which we are about to describe. In the fort of the Arkansas there was no longer any chapel, no longer any room wherein one could say mass, except the room where the commandant took his meals. This was not a very suitable place, not only because it was a dining-room, but on account of the bad conduct and freedom of language of those who frequented it; everything that was in the fort entered there, even to the fowls. A chicken, flying over the altar, overturned the chalice, which had been left there at the end of the mass. The spectators were not affected by this; one of those who ought to have been most concerned about it, exclaimed: *Ah! behold the shop of the good God thrown down!* To these sentiments, so little religious, corresponded a life as little Christian. Father Carette at last concluded that he must withdraw, at least until he should see a chapel built in the fort, and until they were disposed to respect religion there; besides, he was necessary elsewhere, for work from which better success was expected.

Since we have called attention to the occupations of the Jesuits at the different posts of Louisiana, it is right to speak also of what they did at New Orleans. In that city there is a royal hospital, established for the troops. The title of chaplain of this hospital was given to Father d'Outreleau in 1737, and it has ever since been continued to the Jesuits of New Orleans; it was an office sufficient to occupy one missionary. In the same city is a monastery of Ursuline nuns; by their endowments they are charged with the education of thirty orphan

dans leur maison elles recevaient plusieurs demoiselles pensionnaires. Or le supérieur des Jésuites, depuis trente ans, l'était aussi de cette maison, et ne pouvant seul suffire pour y rendre tous les services nécessaires, il fallait qu'il se fît aider par quelqu'un de ses confrères.

Enfin les Jésuites avaient sur leurs habitations cent vingt ou cent trente esclaves; le soin de les instruire et de les gouverner ne devait-il pas donner assez d'occupation à quelques-uns de ces missionnaires? quatorze familles suffisent pour l'érection d'une paroisse.

Que si l'on demande à présent quel fruit les Jésuites de la Louisiane ont recueilli dans leurs missions, on pourrait répondre que les missionnaires doivent leur travail, et que c'est Dieu qui donne les fruits quand il lui plaît; que les missions les plus laborieuses ont paru souvent les plus ingrates; ainsi dans le Canada, les missionnaires qui se sont dévoués à l'instruction des Outouas, des Poutouatamis, des Sauteurs, des Outagamis ou Renards, et des Miamis, n'y ont produit presque aucun fruit sensible; et cependant, ils n'en ont pas été moins révérés comme des ouvriers vraiment apostoliques; tel était l'opinion que feu Mgr de Ponbriand, évêque de Québec, avait de l'un de ces missionnaires, le P. Chardon, durant un très-grand nombre d'années qu'il avait passées à la baie avec les Outagamis et d'autres sauvages. Ce Père n'avait vu aucun succès apparent de son travail; retiré à Québec, dans son extrême vieillesse, le prélat daigna l'honorer de sa visite lorsqu'il fut près de mourir, et lui demanda sa bénédiction. L'humble missionnaire se jeta aux pieds de son évêque pour

girls maintained at the expense of the King, and there were always many inmates besides; it is known that the Ursulines are bound by their institute to instruct also in their schools girls from outside, and in their house they received many young ladies as boarders. Now the superior of the Jesuits has been for thirty years superior also of this house; and, not being able alone to render all the services needed there, it was necessary that he should be assisted by one of his brethren.

Finally, the Jesuits had upon their estates a hundred and twenty or a hundred and thirty slaves; ought not the care of instructing and governing these to give some of these missionaries enough to do? Fourteen families suffice for the formation of a parish.

But, if it be now asked what fruit the Jesuits of Louisiana have gathered from their missions, we might answer that the missionaries owe their labor, and that it is God who gives the fruit when it pleases him. Moreover, the most laborious missions have often appeared the most sterile; thus, in Canada, the missionaries who devoted themselves to the instruction of the Outouas, the Poutouatamis, the Sauteurs, the Outagamis or Renards [Foxes], and the Miamis, produced scarcely any perceptible fruit there. And yet, they have not been less revered as truly apostolic laborers. Such was the opinion that the late Monseigneur de Ponbriand, bishop of Quebec, had of one of these missionaries, Father Chardon, during a very great number of years that he spent at the bay,[41] with the Outagamis and other savages. This Father had not seen any apparent result from his work; having retired to

lui demander la sienne, et l'ayant obtenue, il fut obligé de consentir à ce que Mgr de Ponbriand exigeait de lui.

Cependant les missionnaires de la Louisiane n'ont pas absolument travaillé sans fruits; dans les missions, les fruits les plus précieux sont les vertus qu'on y pratique; la principale sans doute est la charité, surtout quand elle atteint le degré éminent; quand elle engage un ministre de Jésus-Christ à donner sa vie pour ses frères; or, c'est à quoi sont parvenus plusieurs Jésuites morts à la Louisiane, dans l'exercice actuel de leur ministère.

Ainsi, en 1729, le P. du Poisson, établi chez les Arcansas, se trouvant au fort des Natchez le jour même qu'ils avaient pris pour égorger les Français, il fut enveloppé dans le massacre général. On peut bien comparer cette conspiration aux Vêpres siciliennes; les Français établis dans ce poste traitaient avec la dernière insolence cette nation des Natchez, la plus utile à la colonie et la plus dévouée. Elle voulut se venger: le P. du Poisson avait été prié de rester un jour pour quelque fonction du ministère qui se présentait, en l'absence du curé; il y consentit et fut la victime de son dévouement et de sa charité.

Un mois après, les Yasous, autre nation sauvage, étant entrés dans la même conspiration, tuèrent aussi les Français habitués auprès d'eux; le P. Souël, leur missionnaire, ne fut pas épargné; il était si aimé du nègre qui le servait, que ce fidèle esclave se fit tuer en voulant défendre ou venger son maître. Vers le même temps, le P. d'Outreleau descendait avec plusieurs voyageurs du pays des Illinois, pour les affaires de la mission; il s'arrêta sur les bords du

Quebec, in his extreme old age, the prelate deigned to honor him with a visit when he was almost dying, and asked him for his benediction. The humble missionary threw himself at the feet of his bishop, to ask him for his; and, having obtained it, he was obliged to consent to what Monseigneur de Ponbriand asked from him.

However, the missionaries of Louisiana did not labor absolutely without result; in the missions, the most precious fruits are the virtues that are practiced there. The principal one of these doubtless is charity, especially when it attains that eminent degree at which it pledges a minister of Jesus Christ to give his life for his brethren; now, this is to what several Jesuits, who died in Louisiana, have come in the actual exercise of their ministry.

Thus, in 1729, Father du Poisson, established among the Arcansas, being present at the fort of the Natchez on the very day which they had chosen for slaughtering the French, was included in the general massacre. This conspiracy may well be compared to the Sicilian Vespers.[42] The French established at that post treated with the utmost insolence this nation of the Natchez, the most useful and the most devoted to the colony; and they undertook to avenge themselves. Father du Poisson had been requested to remain one day for some ministerial function which presented itself, in the absence of the curé; he consented to do it, and was the victim of his devotion and his charity.

One month afterward, the Yasous, another savage nation, having entered into the same conspiracy, also slew the French who lived near them. Father Souël, their missionary, was not spared; he was so beloved by the negro who served him that this

Mississipi pour y dire la messe; une troupe de ces mêmes Yasous, qui avaient tué le P. Souël, arriva au même lieu avec d'autres sauvages leurs alliés, ils observèrent le temps où les Français et le Père surtout, étaient occupés du saint sacrifice; ils firent une décharge de leurs fusils qui tua quelques Français et en blessa d'autres. Le P. d'Outreleau reçut un coup au bras et plusieurs grains de gros plomb dans la bouche; on regarda comme un effet bien singulier de la protection de Dieu qu'il ne fût que légèrement blessé; ce coup ne l'étonna point; sa fermeté rassura ses compagnons de voyage, ils échappèrent aux sauvages et se rendirent à la Nouvelle-Orléans. Bientôt après il fut question de venger sur les barbares la mort des Français, surtout de ceux qui avaient péri aux Natchez; on y envoya une armée, le P. d'Outreleau en fut l'aumônier, et il s'y montra toujours avec la même résolution.

En 1736, le P. Senat, missionnaire aux Illinois, fut nommé pour accompagner M. d'Artaguiette, qui conduisait contre les Chacachas un parti de Français. L'entreprise fut malheureuse: les Français étaient sur le point d'être enveloppés par les sauvages, lorsqu'on avertit le missionnaire qu'il avait encore le temps de se retirer; on lui offrit un cheval, il le refusa; il se souvenait du motif de son voyage, et du besoin que les Français captifs auraient bientôt de son secours; il fut pris avec eux, et mené comme eux au supplice; une femme sauvage ignorant totalement la religion chrétienne, fut témoin de leur mort; elle rapporta peu de temps après, que les Français pris par les Chacachas avaient été jetés dans un bûcher allumé dans une grande cabane,

faithful slave was killed in trying to defend or avenge his master. About the same time, Father d'Outreleau descended with several voyageurs from the Illinois country, for the affairs of the mission, and halted upon the banks of the Mississipi, to say mass. A band of these same Yasous, who had killed Father Souël, arrived at the same place, with other savages, their allies; they watched the time when the French, and especially the Father, were occupied with the holy sacrifice, and they fired a volley from their guns, which killed some Frenchmen and wounded others. Father d'Outreleau received a wound in the arm and several grains of coarse shot in his mouth; it was regarded as a very remarkable effect of God's protection that he was only slightly wounded. This disaster did not dismay him; his firmness reassured his fellow-travelers, and they escaped the savages and proceeded to New Orleans. Soon afterward, it was a question of avenging upon the barbarians the deaths of the French, especially of all those who had perished among the Natchez; an army was sent thither, of which Father d'Outreleau was the chaplain, and in that employ he always conducted himself in the same resolute manner.

In 1736, Father Senat, missionary to the Illinois, was appointed to accompany Monsieur d'Artaguiette, who conducted a party of French against the Chacachas. The enterprise was a failure; the French were upon the point of being surrounded by the savages, when the missionary was warned that he still had time to escape; he was offered a horse, but refused it, remembering the purpose of his voyage, and the need that the French captives would soon have of his succor. He was seized with them, and led, as they were, to the torture; a savage

après qu'ils eurent chanté pour aller en haut; en voyant leur air et leurs gestes, elle avait compris que les prières qu'ils chantaient étaient pour les conduire au ciel.

Quatre ans auparavant en 1732, le P. Auneau était avec M. de la Vérenderie fils, qui commandait un parti de voyageurs, pour découvrir la mer d'Ouest; ce jeune officier s'était joint à une troupe de Christineaux, sauvages qui allaient en guerre contre les Sioux, autre nation très-barbare; ceux-ci reconnurent les Français mêlés avec leurs ennemis, ils résolurent d'en tirer vengeance; quelque temps après ils dressèrent une embuscade à d'autres Français aussi voyageurs, et en tuèrent vingt-deux. Le P. Auneau fut du nombre des morts.

Au mois de Juillet 1759, lorsque le fort de Niagara était vivement pressé par une armée anglaise qui l'assiégait, mille deux cents Français furent envoyés au secours de ce poste, si important pour la conservation du Canada. Le P. Virot était aumônier de l'armée française; elle fut mise en déroute, et le missionnaire, tombé entre les mains des Iroquois, fut taillé en pièces.

Enfin, au mois de juillet 1763, au temps de la révolte des sauvages du Canada contre les Anglais, les Sauteurs de Michilimakina se jetèrent sur la garnison anglaise qui occupait ce poste; ils en avaient déjà détruit une bonne partie, quand le Père du Jaunay, Jésuite, ouvrit sa maison pour servir d'asile à ce que restait de soldats et de commerçants anglais; mais pour sauver leur vie, il exposa beaucoup la sienne. La jeunesse sauvage, irritée de se voir arracher la moitié de sa proie, voulait se dédommager

woman, utterly ignorant of the Christian religion, was a witness of their death. She reported, a little while afterward, that the French who were captured by the Chacachas had been thrown upon a lighted pile of wood in a large cabin, *after they had sung in order to go on high.* Seeing their manner and their gestures, she had comprehended that the prayers which they were singing were to guide them to heaven.

Four years before, in 1732, Father Auneau was with Monsieur de la Vérenderie, *fils*, who commanded a party of voyageurs, seeking to discover the Western sea. This young officer had joined a band of Christineaux, savages who were going to war against the Sioux, another very barbarous nation; the latter recognized the French mingled with their enemies, and resolved to be revenged upon them. Some time afterward, they arranged an ambuscade for other Frenchmen, who were also on a journey, and killed twenty-two of them. Father Auneau was among the number of the dead.

In the month of July, 1759, when the fort of Niagara was closely pressed by an English army which was besieging it, one thousand two hundred Frenchmen were sent to the help of this post, so important for the preservation of Canada. Father Virot was chaplain of the French army; it was put to rout, and the missionary, having fallen into the hands of the Iroquois, was cut to pieces.

Finally, in the month of July, 1763, at the time of the revolt of the savages of Canada against the English, the Sauteurs of Michilimakina threw themselves upon the English garrison which occupied that post. They had already destroyed a large part of it, when Father du Jaunay, a Jesuit, opened his

aux dépens du Père du Jaunay. Les anciens de la nation eurent peine à les adoucir. Voilà à quelles épreuves les Jésuites missionnaires en Canada et à la Louisiane ont été exposés, et voilà ce qu'on peut compter pour des fruits très-précieux de leurs missions, car c'est à quoi doivent s'attendre nécessairement tous ceux qui vont s'établir au milieu des barbares, surtout quand ils voyagent sur le Mississipi. Depuis la révolte des Natchez en 1729, il ne s'est plus trouvé aucune sûreté à monter ce fleuve; presque chaque année y a été marquée par la mort de quelques Français; et il est vrai que les précautions qu'il faudrait prendre durant ce voyage qui est de trois mois, pour arriver aux Illinois, ne peuvent être assez exactes pour écarter le danger: or, depuis la triste époque de 1729, on peut compter au moins vingt-six à vingt-sept voyages faits par les Jésuites sur le Mississipi; au reste on a joint ici les Missions de la Louisiane à celles du Canada, parceque, anciennement, ces missions étaient unies, et qu'encore aujourd'hui on y pratique les mêmes exercices et on y court les mêmes risques.

Que si quelqu'un persistait à demander aux Jésuites de la Louisiane de ces fruits qu'on désire et qu'on attend dans les missions, les voici. Dans les trois paroisses françaises du pays des Illinois, on pourrait compter un assez grand nombre de véritables chrétiens; c'étaient ceux qui résistaient aux mauvais exemples et aux mauvaises maximes que le voisinage des autres colonies avait commencé à répandre à la Louisiane; mais aux Illinois du moins, les missionnaires en arrêtaient les progrès; on y voyoit beaucoup de personnes très-sobres, malgré la

house to serve as an asylum to what remained of the soldiers and of the English traders; but to save their lives, he greatly endangered his own. The savage youth, irritated at seeing half of their prey snatched away from them, tried to make amends for their loss at the expense of Father du Jaunay; and the old men of the nation had difficulty in pacifying them.[43] Behold to what trials the Jesuit missionaries in Canada and Louisiana were exposed; but it is these which may be counted as most precious fruits of their missions, for such trials must of necessity be expected by all those who establish themselves in the midst of barbarians, especially when they journey upon the Mississipi. Since the revolt of the Natchez in 1729, there is no longer any safety in ascending that river,—almost every year is marked by the death of some Frenchmen; and it is true that the precautions which must be taken during that voyage — which, to reach the Illinois, occupies three months — cannot be sufficiently careful to avert the danger. Now, since the melancholy period of 1729, one can count at least twenty-six or twenty-seven voyages made by the Jesuits upon the Mississipi. Moreover, the Missions of Louisiana have been joined here with those of Canada, because formerly these missions were united, and because to-day the same functions are still exercised there, and the same risks are run.

But if any one persist in asking the Jesuits of Louisiana for those results that are desired and expected from these missions, see what they are: In the three French parishes of the country of the Illinois we could count a quite large number of true Christians. It was they who resisted the evil

foule des ivrognes, parmi ceux qui pervertissaient les sauvages par l'eau-de-vie qu'ils leur fournissaient. Il y en avait plusieurs autres qui aimaient mieux se priver des provisions les plus nécessaires que de faire un commerce si pernicieux. On voyait, il est vrai, des pères de famille qui négligeaient beaucoup le soin de leurs enfants et de leurs esclaves, mais on en voyoit aussi beaucoup d'autres qui leur donnaient par eux-mêmes ou qui leur procuraient les instructions nécessaires, et qui savaient les contenir dans le devoir: il y avait des chrétiens qui semblaient avoir oublié les préceptes du jeûne et de l'abstinence, de la communion, de la confession, et l'obligation même d'entendre la messe; mais d'autres en grand nombre étaient très-fidèles à ces devoirs et fréquentaient les sacrements. Combien de curés en France à qui l'on sait bon gré de leur travail, quand ils peuvent recueillir des fruits pareils.

Quant à la mission des sauvages Illinois, la parole de Dieu n'y a pas été non plus annoncée sans fruits. Malgré l'inconstance de ce peuple, la religion qu'on y avait établie depuis longtemps a été conservée jusqu'à présent, la superstition qu'on appelle jonglerie y était presque anéantie; les infidèles même étaient zélés pour faire baptiser leurs enfants; plusieurs néophytes jugés dignes de la communion ne déshonoraient point, par leur conduite, le jugement qu'on avait fait d'eux; plusieurs résistaient à la passion si forte que ces peuples ont pour l'eau-de-vie, et se retenaient exactement dans les bornes de tempérance, même quand ils pouvaient boire sans qu'il leur en coûtât rien. Combien d'autres fruits n'auraient pas été produits dans cette mission, si l'on

examples and immoral maxims which the proximity of other colonies had begun to spread in Louisiana; but among the Illinois, at least, the missionaries checked the progress of these. Many thoroughly temperate people were seen there, in spite of the crowd of drunkards, among those who were perverting the savages by the brandy which they furnished to them. There were many others who preferred to deprive themselves of the most necessary provisions rather than to engage in so pernicious a traffic. There were, it is true, some heads of families who greatly neglected the care of their children and of their slaves; but there were also many others who themselves gave to these, or procured for them, the necessary instructions, and who knew how to keep them within the bounds of duty. There were Christians who seemed to have forgotten the precepts of fasting and abstinence, of communion and confession, and even the obligation to attend mass; but others, in great numbers, were very faithful to these duties and frequented the sacraments. How many curés there are in France with whose work people are content when they can gather like fruits!

As for the mission of the Illinois savages, the word of God was not announced there, also, without result. Despite the inconstancy of this people, the religion that was long ago established there has been preserved up to the present, the superstition called jugglery having been almost destroyed. Even the unbelievers were zealous in having their children baptized; many neophytes, judged worthy of the communion, did not dishonor, by their conduct, the opinion that had been formed of them; and many resisted the passion, so strong among these tribes,

avait voulu sérieusement arrêter le commerce de l'eau-de-vie, qui, dans ce pays, est la ruine de la religion. Il est vrai que ce commerce était prohibé par la loi de l'Église et par les ordonnances du Roi; mais plusieurs de ceux qui faisaient publier ces dernières défenses et qui devaient tenir la main à leur observation, étaient les premiers à distribuer la boisson défendue.

Le premier grief marqué dans l'arrêt du conseil de la Louisiane qui condamne les Jésuites, est celui-ci: *Qu'ils n'ont pas eu soin de leurs missions.* Par tout ce qui vient d'être dit, l'on a pu voir si cette imputation est bien fondée.

Le deuxième grief: Que les Jésuites de cette colonie n'ont eu soin que d'étendre leurs habitations. Mais en répondant au premier grief, n'a-t-on pas en même temps répondu au deuxième? Car si les Jésuites ont eu soin de leurs missions, comme on l'a fait voir, ils ont donc eu d'autre soin que celui de leurs habitations. Mais peut-être a-t-on voulu dire qu'il ne convient pas à des missionnaires de posséder de grandes habitations, parce que c'est une distraction au ministère spirituel, on veut bien l'avouer; mais pour éviter cet embarras, il aurait donc fallu pourvoir d'ailleurs à leur subsistance, aux frais de leurs voyages, à la construction et à l'entretien de leurs maisons et de leurs chapelles; or par leur fondation, les Jésuites recevaient peut-être chacun une pension de huit cents livres (celui qui écrit cette lettre n'est pas bien assuré de cet article); et pour bâtir et entretenir six maisons et six chapelles, ils avaient reçu quinze mille livres, une fois payées, par un engagement hasardé, il est vrai, mais dont ils

for brandy, and kept themselves within the bounds of temperance, even when they could drink without any cost to themselves. How much other fruit would not have been produced in this mission if serious effort had been made to stop the traffic in brandy!—which, in this country, is the ruin of religion. It is true that this commerce was prohibited by the law of the Church and by the orders of the King; but several of those who made public the latter prohibitions, and who ought to have enforced their observance, were the first to distribute the forbidden liquor.

The first complaint noted in the decree of the council of Louisiana which condemns the Jesuits, is this: *That they have not taken care of their missions.* By all that has just been said, the reader has been able to ascertain whether this imputation was well founded.

The second grievance: That the Jesuits of this colony have only taken care to extend their estates. But in answering the first complaint, has not the second one been answered at the same time? For, if the Jesuits have taken care of their missions, as has been proved, they have, in consequence, had other cares than those of their estates. But perhaps some one has chosen to say that it is not becoming for missionaries to possess great estates, because these are a distraction to the spiritual ministry. This may readily be granted; but, to avoid this embarrassment it would, then, have been necessary to provide otherwise for their subsistence, for the expenses of their journeys, for the construction and maintenance of their houses and their chapels. Now from their endowment the Jesuits received, perhaps each one

n'étaient plus libres de se délivrer. Où auraient-ils donc trouvé des fonds pour ces dépenses, pour leur nourriture même et leur habillement, lorsque dans les besoins de l'Etat, les trésoriers de la colonie ne payaient plus les dettes les plus privilégiées? Lorsqu'une aune d'étoffe, une aune de toile très-commune coûtait cinquante écus à la Nouvelle-Orléans, un mouchoir médiocre cent francs, une barrique de vin se vendait deux mille cinq cents francs, et n'était rendue aux Illinois, qu'au prix de cinq ou six cents livres, qu'on demandait pour le frêt; alors n'était-il pas nécessaire d'avoir une habitation et d'en prendre soin pour y trouver les moyens de subsister? Eh! comment donc le conseil de la Nouvelle-Orléans leur en a-t-il fait un crime, un motif de condamnation dans son arrêt?

Il reste à discuter un troisième motif de condamnation, c'est l'usurpation du vicariat général de l'évêché de Québec. Pour la Nouvelle-Orléans, les juges de cette ville l'imputent aux Jésuites; mais ils ont donc cru que tout le monde aurait oublié que, peu d'années auparavant, eux-mêmes avaient prononcé tout le contraire.

Voici le fait: il y a environ dix-huit ou vingt ans que feu Mgr de Ponbriand, évêque de Québec, écrivit au P. Vitry, supérieur des Jésuites de la Nouvelle-Orléans, pour l'y constituer son vicaire général. Ces lettres furent enregistrées au conseil supérieur; le P. Vitry étant mort en 1750, le P. Baudoin reçut la même commission et il en exerça tranquillement les fonctions pendant quelque temps; mais ensuite il s'éleva des contestations: les RR. PP. Capucins crurent leurs droits lésés par la nomination des

a pension of eight hundred livres (he who writes this letter is not quite sure on this point); and, to build and maintain six houses and six chapels, they had received fifteen thousand livres. This was once repaid by a contract — hazardous, it is true, but one from which they were no longer at liberty to release themselves. Where would they, then, have found funds for these expenses, even for their food and clothes, when, in the needs of the State, the treasurers of the colony no longer paid the debts most entitled to preference?[44] when an ell of stuff or an ell of very common linen cloth cost fifty écus at New Orleans, an ordinary handkerchief a hundred francs; and a cask of wine was sold at two thousand five hundred francs, and was not delivered at Illinois without the payment of five or six hundred livres, which was demanded for the freight? Was it not then, necessary to have an estate, and to take care of it, to obtain therefrom the means of subsistence? Ah! how then has the council of New Orleans made it a crime in them, and a reason for condemnation in their decree?

There remains a third motive of condemnation to be discussed: the usurpation of the vicariate-general of the episcopate of Quebec. As for New Orleans, the judges of this town impute such usurpation to the Jesuits; but they have supposed, then, that every one had forgotten that, a few years before, they themselves had pronounced precisely the contrary.

Here are the facts: about eighteen or twenty years ago the late Monseigneur de Ponbriand, bishop of Quebec, sent letters to Father Vitry, superior of the Jesuits of New Orleans, constituting him his vicar-general there; these letters were registered in

Jésuites au grand-vicariat; ils se persuadèrent que le nom et la fonction de vicaire général ayant été donnés à leur supérieur, par Monseigneur l'évêque de Québec, en même temps que la compagnie des Indes l'avait nommé à la cure de la Nouvelle-Orléans, ces deux qualités devraient être désormais inséparables et par conséquent leur appartenir; leurs prétentions furent bien connues par Mgr de Pontbriand. Les Jésuites même (bien des gens ne le croiront pas, mais la chose n'en est pas moins constante), les Jésuites firent tous leurs efforts pour être déchargés d'un emploi qui n'était pour eux qu'une source de déplaisirs et de contradictions; le prélat persista à vouloir absolument que l'emploi demeurât à ceux qu'il avait nommés; les PP. Capucins refusèrent cependant de reconnaître le P. Baudoin. L'affaire fut enfin portée au conseil, lequel, après plusieurs procédures, adjugea aux Jésuites, par un arrêt, la légitime possession du grand-vicariat; les registres du conseil en font foi, l'exercice de cet emploi fut continué aux Jésuites: la Nouvelle-Orléans et toute la colonie en est témoin. Le P. Baudoin, malgré les contestations passées et quelques oppositions passagères qui survenaient de temps en temps, en avait le nom et en faisait le devoir jusqu'au jour auquel fut porté l'arrêt de destruction. Le croira-t-on dans la suite, si la Louisiane mérite d'avoir place dans l'histoire? croira-t-on que le conseil établi pour y rendre la justice, ait osé se contredire lui-même par un arrêt solemnel, qui dément expressément un autre arrêt donné peu de temps auparavant sur la même matière: matière trop importante pour pouvoir être oubliée; matière qui

the superior council. Father Vitry having died in 1750, Father Baudoin received the same commission, and peaceably exercised its functions for some time. But afterward there arose disputes; the Reverend Capuchin Fathers thought that their rights were infringed by the appointment of the Jesuits to the grand-vicariate. They persuaded themselves that, the name and function of vicar-general having been given to their superior by Monseigneur the bishop of Quebec, at the same time when the company of the Indies had named him for the cure of New Orleans, these two titles ought to be thereafter inseparable, and accordingly belong to them; their pretensions were well known to Monseigneur de Ponbriand. The Jesuits themselves (many people will not believe it, but the statement is no less true), the Jesuits directed all their efforts to be freed from a position which was for them only a source of annoyances and opposition. The prelate persisted in an absolute decision that the office should continue with those whom he had named; the Capuchin Fathers refused, however, to recognize Father Baudoin. The affair was finally brought to the council, which, after several disputes, adjudged to the Jesuits, by a decree, the legitimate possession of the grand-vicariate; and the registers of the council testify to this. The exercise of the duties of this office was continued to the Jesuits; to which New Orleans and the whole colony are witnesses. Father Baudoin, despite past disputes and some passing opposition which arose from time to time, had the name and performed the duties thereof until the day on which the decree of destruction was issued.[45] Will it be believed hereafter,—if Louisiana

durant plusieurs années avait occupé les esprits à la Nouvelle-Orléans? Croira-t-on que ceux qui avaient été declarés légitimes possesseurs, aient pu, peu de temps après, sans qu'il soit intervenu le moindre changement dans la cause, être condamnés comme usurpateurs? En réfléchissant sur cet arrêt porté sans informations, sans interrogatoire, sans donner aux intéressés la moindre liberté de se défendre, n'est-il pas naturel de penser que le conseil de la Nouvelle-Orléans a regardé les Jésuites comme des gens contre lesquels on pouvait tout dire et tout oser?

Nous avons fini l'examen des motifs particuliers énoncés dans la condamnation des Jésuites, savoir: *Que les Jésuites n'avaient pas eu soin de leurs missions, qu'ils n'avaient eu soin que de leurs habitations et qu'ils étaient usurpateurs du vicariat général de la Nouvelle-Orléans.* Il est temps de parler de l'exécution de l'arrêt: elle devait se faire d'abord à la Nouvelle-Orléans et ensuite au pays des Illinois, à une distance de quatre à cinq cents lieues. Il y avait en ce pays, comme on l'a dit ci-dessus, une mission de Jésuites établie en quatre postes différents. Ils ne furent pas oubliés; et l'on fit partir un courrier pour y porter l'arrêt de destruction. Cependant on l'exécuta promptement contre ceux de la Nouvelle-Orléans. Leur établissement était tout proche de cette ville et proportionné aux besoins de douze missionnaires; il y avait un assez grand atelier d'esclaves pour cultiver la terre et exercer d'autres métiers, comme il est d'usage dans les colonies; avec divers bâtiments, des troupeaux de bétail et les usines convenables, tout fut saisi, inventorié, mis à l'encan; et cette exécu-

is worthy of having a place in history,—will it be believed that the council established to administer justice there has dared to contradict itself by a solemn decree, which expressly denies another decree issued a little while before upon the same matter,—a matter too important to be forgotten, a matter which during several years had occupied the minds of people in New Orleans? Will it be believed that those who had been declared legitimate possessors could, a little while afterward, without the least change in the matter having occurred, be condemned as usurpers? In reflecting upon this decree,—declared without information, without examination, without giving those interested the least liberty to defend themselves,—is it not natural to think that the council of New Orleans has regarded the Jesuits as people against whom one could say all and dare all?

We have finished the examination of the several reasons set forth in the condemnation of the Jesuits, namely, *That the Jesuits did not take care of their missions, that they only cared for their estates, and that they were usurpers of the vicariate-general for New Orleans.* It is time to speak of the execution of the decree; it was to be carried out first at New Orleans, and afterward in the Illinois country, at a distance of four or five hundred leagues. There was in that country, as has been said above, a mission of the Jesuits, established at four different posts. They were not forgotten, and a courier was sent to carry the decree of destruction. Meanwhile, it was executed promptly against those of New Orleans. Their establishment was quite near this town, and proportioned to the needs of twelve missionaries; there was

tion dura longtemps: ceux qui y étaient employés prenaient leurs repas dans la maison. C'étaient les officiers de justice les plus qualifiés, avec les moindres suppôts: il est bien à croire que les premiers se tinrent dans la décence qui leur convenait; mais les autres ne se crurent point obligés de se contrefaire: ils se voyaient bien régalés et ils étaient assurés que leur emploi était très-lucratif: ils ne dissimulèrent pas leurs sentiments. Le supérieur des Jésuites était obligé d'être aux grands repas qui se donnaient chez lui durant la déprédation, et il voyait la joie qu'on y faisait paraître. Après la vente des meubles et des immeubles, il restait la chapelle avec les ornements et les vases sacrés: il était dit dans l'arrêt que ces effets seraient portés chez les RR. PP. Capucins: cela fut exécuté, et c'était le moins mauvais usage qu'on en pût faire. Après quoi la chapelle fut rasée, et les sépultures des corps inhumés depuis trente ans dans ce lieu et dans le cimetière voisin, demeurèrent exposées à la profanation. On a souvent demandé aux Jésuites revenus de la Louisiane en France, la raison de ce procédé; on leur a marqué l'étonnement et horreur qu'on ressentait de cet événement; on leur a dit qu'on ne devait l'attendre que des ennemis déclarés de la religion catholique: les Jésuites n'ont pu répondre que par leur silence.

Rien ne manquait plus à l'exécution de l'arrêt, que de renvoyer les condamnés en France: ceux qui se trouvaient à la Nouvelle-Orléans n'attendirent pas qu'on leur intimât l'ordre de partir. Le P. Carette s'embarqua pour passer à Saint-Domingue, le P. Roy se retira à Pensacole, dans le temps même où les Anglais entraient dans ce port pour en prendre

a quite large gang of slaves for cultivating the land, and for plying other trades, as is the custom in the colonies; there were also various buildings, with herds of cattle and suitable works. Everything was seized, inventoried, and sold at auction, and this execution lasted a long time; those who were employed therein took their meals in the house. These were the higher officers of justice, with the lesser agents; it is right to suppose that the former kept themselves within the decent behavior that beseemed them, but the others did not consider themselves obliged to assume any disguise. They found themselves well feasted, and they were sure that their employment was a very lucrative one; so they did not dissemble their feelings. The superior of the Jesuits was obliged to be present at the great feasts which were given at his house during the depredation, and he saw the joy that was shown there. After the sale of the real and personal property, there remained the chapel, with its ornaments and sacred vessels: it was stated in the decree that these effects should be taken to the Reverend Capuchin Fathers; this was done, and it was the least objectionable use that could be made of them. After that, the chapel was razed to the ground; and the sepulchers of the bodies buried for thirty years in this place, and in the neighboring cemetery, remained exposed to profanation. The Jesuits who came back from Louisiana to France have often been asked the reason for this proceeding; they have been told what astonishment and horror was felt at this event; it has been said to them that this was only to be expected from open enemies of the Catholic religion: the Jesuits could only answer these sayings by silence.

possession, et que les Espagnols l'évacuaient en vertu du traité de paix; il entra dans le vaisseau qui devait porter le Gouverneur de cette place, à la Vera-Cruz. Le Père y fut accueilli par les Pères espagnols du collége, avec la plus grande charité; peu après il fut associé à la province que les Jésuites ont au Mexique, par le P. François Zéballos, supérieur de cette province; sa lettre écrite à ce sujet exprimait les sentiments les plus généreux et les plus chrétiens, et tous les Jésuites bannis des terres de la domination française y étaient invités à la même retraite. Le P. Le Prédour était aux Alibamons à une distance d'environ deux cents lieues; il fallut beaucoup de temps pour lui faire parvenir la copie de l'arrêt; et, après qu'il l'eut reçue, il fut obligé d'attendre des occasions pour se rendre au fort de la Mobile, et de là, à la Nouvelle-Orléans. On a appris depuis peu qu'il est de retour en France. Il ne restait donc plus à faire partir que le P. Baudoin, supérieur de toutes les missions; mais il était âgé de soixante-douze ans, infirme comme on le peut croire d'un homme qui avait passé trente-cinq ans dans la Louisiane; et de ces trente-cinq ans, vingt environ, au milieu des bois, avec les Chactas; il n'avait ni parents, ni habitude en France; étant né au Canada, on lui permit de demeurer. On lui constitua un pension de neuf cents livres qui équivaudrait en France à la somme de trois ou quatre cents francs. M. Boré ancien habitant du pays, lui offrit de se retirer avec lui sur sa terre, et prouva ainsi la sincérité de l'amitié qu'il avait toujours marquée envers les Jésuites.

Cependant, le courrier dépêché aux Illinois pour y porter l'arrêt, arriva la nuit du 23 septembre au fort

The execution of the decree lacked nothing, save to send back the condemned to France; those who were at New Orleans did not wait to be notified of the order to depart. Father Carette embarked to cross over to San Domingo; Father Roy took refuge at Pensacola, at the very time when the English entered this port to take possession of it, and the Spaniards evacuated it by virtue of the treaty of peace; he entered the ship which was to bear the Governor of that place to Vera Cruz. The Father was welcomed there, by the Spanish Fathers of the college, with the greatest kindness; a little while afterward he was made an associate in the province that the Jesuits have in Mexico, by Father François Zéballos, superior of that province. His letter written upon this subject expressed most generous and most Christian sentiments, and all the Jesuits banished from the lands under French domination were invited thither to the same refuge. Father Le Prédour was among the Alibamons, at a distance of about two hundred leagues, and much time was necessary for transmitting a copy of the decree to him. Then, after he had received it, he was obliged to await an opportunity to reach the fort of Mobile, and from that place, New Orleans; we have recently learned that he has returned to France. There were no more to send away, then, but Father Baudoin, superior of all the missions; but he was seventy-two years old, and infirm,—as one may expect of a man who had passed thirty-five years in Louisiana, and of those thirty-five years about twenty in the midst of the forests, with the Chactas; he had no relatives in France, nor was he accustomed to this country; as he was born in

de Chartres, éloigné de six lieues de la résidence des Jésuites. Il remit au procureur du roi la commission qui le chargeait d'exécuter l'arrêt, et dès le lendemain, cet officier de justice se rendit sur les huit ou neuf heures du matin chez les Jésuites, accompagné du greffier et de l'huissier de la juridiction; quelques jours après il a tâché de faire valoir la modération dont il avait usé en n'arrivant pas durant la nuit, comme ses ordres le portaient, disait-il: à cela près on dut être content de son exactitude. Il lut au P. Watrin, supérieur, l'arrêt de condamnation, et lui en ayant donnée copie, le fit sortir sur-le-champ de sa chambre pour y mettre le scellé; on en fit de même à l'égard des autres missionnaires qui se trouvaient dans la maison. Il restait une salle où ils pouvaient demeurer ensemble, quoique avec une grande incommodité, mais cette grâce leur fut refusée, parce que les gardes, établis pour la sûreté de la saisie, s'y opposèrent; ils ne voulurent pas que les Jésuites pussent éclairer de si près leur conduite. Le procureur du Roi craignit de mécontenter ces gardiens, il ne voulut pas même permettre aux Jésuites de demeurer chez un de leurs confrères, qui étant curé du lieu, avait son logement particulier près de l'église paroissiale: on n'y avait pas mis les scellés parce qu'il n'y avait rien à saisir. Les missionnaires chassés de leur maison se cantonnèrent comme ils purent. Le supérieur, âgé de soixante-sept ans, partit à pied pour se retenir à une grande lieue chez son confrère missionnaire des sauvages, et les Français qui le rencontrèrent sur cette route gémirent de voir la persécution commencer par lui.

Dès que les sauvages le surent arrivé chez eux, ils

Canada, he was permitted to remain. He was assigned a pension of nine hundred livres, which would be equivalent in France to the sum of three or four hundred francs. Monsieur Boré, an old resident of the country, offered him an asylum with himself, upon his estate, and thus proved the sincerity of the friendship which he had always shown toward the Jesuits.

Meanwhile, the courier despatched to Illinois to bear the decree, arrived on the night of September 23 at fort Chartres, distant six leagues from the residence of the Jesuits. He delivered to the procurator of the king the commission which charged him to execute the decree; and on the next day, about eight or nine o'clock in the morning, that officer of justice repaired to the house of the Jesuits, accompanied by the registrar and the bailiff of that jurisdiction. Some days afterward, he tried to turn to account the moderation that he had used in not arriving during the night, "as his orders directed," said he; with that exception, they ought to have been satisfied with his exactness. He read to Father Watrin, the superior, the decree of condemnation, and, having given him a copy of it, he made him at once leave his room to put the seal upon it; the same thing was done with the other missionaries who happened to be in the house. There remained one hall where they could remain together, although with great inconvenience; but this favor was refused them, because the guards placed in custody of the property seized opposed this; they were unwilling that the Jesuits should be able to watch their conduct so closely. The procurator of the King feared to displease these guardians, and would not

vinrent lui marquer et au P. Meurin son confrère, la part qu'ils prenaient à l'affliction de leurs Pères: la nouvelle de leur condamnation avait déjà fait répandre bien des larmes dans le village. On leur demanda pourquoi ils étaient traités ainsi, surtout dans un pays où tant de désordres étaient soufferts depuis si longtemps; l'ancien missionnaire, après plusieurs interrogations, réitérées, répondit enfin: *Arechi Kiécouègane tchichi ki canta manghi; c'est que nous querellons bien fort la folie.* Ils comprirent le sens de cette réponse, ils savaient en effet, qu'en quelque lieu qu'ils soient établis, les Jésuites se croient obligés par leur état à combattre le vice, et qu'en le combattant ils se font des ennemis.

Les sauvages chrétiens proposèrent ensuite de députer les principaux d'entre eux à M. Neyon, commandant, et à M. Bobé, commissaire sub-délégué du pays, pour demander qu'au moins le P. Meurin, leur missionnaire, fut conservé dans sa mission, les deux Jésuites leur dirent nettement de n'en rien faire, parce que cette démarche serait méprisée et sans effet, comme ayant été suggérée. Ils voulurent donc demander qu'au moins on conservât la chapelle et la maison du missionnaire, afin que le plus instruit d'entre eux pût assembler les enfants et leur répéter les prières, et que tous les Dimanches et fêtes, il appelât les priants, c'est-à-dire les chrétiens, au son de la cloche, pour satisfaire du mieux qu'il serait possible aux devoirs de la religion; ils firent en effet cette démarche et ils obtinrent ce qu'ils demandaient.

Cependant le Procureur du Roi se relâcha un peu de sa rigueur: vers le même temps il reçut en un

even permit the Jesuits to remain at the house of one of their confrères,—who, being curé of the place, had his private lodging near the parish church; they did not put the seal thereon, because there was nothing there to seize. The missionaries, driven from their own house, found quarters as best they could. The superior, sixty-seven years old, departed on foot to find a lodging, a long league away, with a confrère of his, a missionary to the savages; and the French who met him on this journey groaned to see persecution begin with him.

As soon as the savages learned that he had arrived among them, they came to show to him and to Father Meurin, his associate, the share which they took in the distress of their Fathers; the news of their condemnation had already caused many tears to be shed in the village. They were asked why they were thus treated, especially in a country where so many disorders had been so long allowed. The old missionary, after several repeated interrogations, finally replied: *Arechi Kiécouègane tchichi ki canta manghi,—It is because we sternly condemn their follies.* They comprehended the meaning of this answer,—indeed, they knew that the Jesuits, in whatever place they may be established, consider themselves bound by their profession to combat vice; and that, in fighting it, they make enemies for themselves.

The Christian savages proposed then to send their chief men to Monsieur Neyon, commandant, and to Monsieur Bobé, subdeputy-commissary of the country, to ask that at least Father Meurin, their missionary, be kept in his mission. The two Jesuits told them plainly to do nothing of the kind, because this proceeding would be scoffed at and ineffectual,

seul jour quatre lettres de M. Bobé, commissaire, qui le priait de modérer son zèle, et consentit que les Jésuites se réunissent chez leurs confrères curés des Français. Ils y étaient fort à l'étroit dans une maison bâtie pour un homme seul: on avait ouvert leurs chambres, afin que chacun pût en tirer son matelas et ses couvertures qu'ils étendirent sur le plancher dans la maison du curé. Cette manière de prendre leur repos, laquelle dura près d'un mois, les prépara au voyage qu'ils devaient faire bientôt sur le Mississipi, car on ne campe guère autrement sur les bords de ce fleuve. On permit aussi aux Jésuites de prendre leurs hardes et leurs livres que l'arrêt leur avait laissés. Enfin on pourvut à la subsistance de ces Pères, jusqu'au temps où ils devaient s'embarquer pour descendre à la Nouvelle-Orléans. On leur abandonna la plus grande partie des vivres qui se trouvaient dans leur maison, et cette provision fut en effet suffisante pour le temps qu'ils passèrent encore aux Illinois.

On en vint enfin à faire l'inventaire; il fallait du temps pour ramasser et mettre en ordre les meubles d'une grande maison et d'une habitation considérables, les bestiaux dispersés dans les campagnes et les bois; d'ailleurs il y avait raison pour ne pas se presser: plus les vacations étaient longues, plus elles valaient à ceux qui s'y trouvaient employés.

Durant cette longue exécution, les gens du pays raisonnaient sur ce qui se passait sous leurs yeux; la nouvelle de la condamnation des Jésuites avait fait gémir les sauvages. Elle jeta la plupart des Français dans la consternation, on la regarda comme une calamité publique; des paroissiens justement

as having been suggested. They wished, then, to ask that at least the chapel and the house of the missionary be preserved, in order that the best instructed person among them might assemble the children and repeat the prayers to them; and that every Sunday and feast-day he might summon those who prayed,— that is to say, the Christians,— by the ringing of the bell, to fulfill as well as possible the duties of religion. They did, in fact, make such a request, and obtained what they asked.

Meanwhile, the Procurator of the King relaxed a little in his severity. About the same time he received in a single day four letters from Monsieur Bobé, the commissary, who begged him to moderate his zeal, and allowed the Jesuits to live together with their brethren, the curés of the French. They were closely crowded there, in a house that was built for only one man. Their rooms had been opened, in order that each one might be able to take out his mattress and blankets, which they spread upon the floor in the house of the curé. This way of taking their rest, which lasted nearly a month, prepared them for the voyage which they were soon to make upon the Mississipi, for upon the banks of that river one encamps in hardly other fashion. The Jesuits were also permitted to take their clothes and their books, which the decree had left to them. At last, the support of these Fathers was provided for until the time when they should embark to go down to New Orleans. The greater part of the food that was found in their house, was given up to them, and this provision was, in fact, sufficient for the rest of the time that they passed in Illinois.

Finally, it came to making the inventory; time

attachés à leur pasteur se voyaient sur le point de le perdre, sans qu'on eût même pensé à lui donner un successeur. On ne tarda pas à présenter au nom de presque tous les habitants une requête adressée au commandant et au commissaire du pays, pour obtenir que du moins le P. Aubert, curé des Cascakias français, fut conservé; et comme la réponse parut différée trop longtemps, peu après il partit une seconde requête. En attendant qu'on y répondît, les habitants les plus sensés demandaient de quel droit on s'était emparé des biens des Jésuites, et quel pouvoir on avait sur leur personne, dans un pays cédé par le traité de paix à la couronne d'Angleterre? On demandait encore par quelle raison les Jésuites étaient exceptés du bénéfice accordé indistinctement à tous les habitants des Illinois, d'avoir dix-huit mois pour opter ou de demeurer dans ce pays, ou de se retirer ailleurs? Surtout on était indigné de la saisie faite des vases sacrés, d'une chapelle appartenant aux Hurons du détroit, que le P. Salleneuve, missionnaire de cette nation, avait apportés au pays des Illinois quand il s'y était refugié deux ans et demi auparavant. Autre sujet d'étonnement: ce Père venu du détroit, et le P. de la Morinie, venu du poste de Saint-Joseph, n'étaient pas de la Louisiane, mais du Canada; c'était l'extrême disette qui les avait obligés de se retirer au pays des Illinois; ils n'y étaient restés que par le défaut des occasions nécessaires pour retourner à leur poste. Le P. Salleneuve n'avait point d'emploi dans la mission des Illinois, et le P. de la Morinie ne s'était chargé de l'église de Sainte-Geneviève, que par le motif d'un zèle qui ne se refuse à rien; il était visible que le

was necessary to collect and put in order the furniture of a large house, the chattels of an important estate, and the cattle scattered in the fields and woods. Besides, there was reason for not hurrying too much; the longer the delays the better they paid those who were employed in that task.

During this long execution, the people of the country were reasoning upon what was taking place before their eyes. The news of the condemnation of the Jesuits had made the savages groan; it threw most of the French people into consternation, and was regarded as a public calamity. Parishioners justly attached to their pastor saw themselves upon the point of losing him, without even a thought being given to providing a successor to him. There was no delay in presenting, in the name of nearly all the habitants, a petition addressed to the commandant and the commissary of the country, in order to secure the retention of at least Father Aubert, the curé of French Cascakias; and as the answer seemed to be deferred too long a time, a little while afterward a second petition was sent. While waiting for an answer to this, the more intelligent of the habitants asked by what right the government had taken possession of the property of the Jesuits; and what power it had over their persons in a country ceded by the treaty of peace to the crown of England. It was also asked by what reason the Jesuits were excepted from the privilege, granted without distinction to all the habitants of Illinois, of having eighteen months to choose either to remain in this country, or to go elsewhere. Above all, they were indignant at the seizure made of the sacred vessels of a chapel belonging to the Hurons

conseil de la Nouvelle-Orléans ne devait ni les connaître ni penser à eux; mais ceux qui avaient l'autorité, aux Illinois, n'en jugèrent point ainsi; et les Jésuites se soumirent à tous les sens qu'on voulut donner à l'arrêt; ils n'entreprirent, ils ne dirent rien pour leur défense. Qu'auraient-ils pu faire? protester contre l'arrêt et contre son exécution? Le notaire qui aurait dû recevoir la protestation était intéressé à leur destruction; il servait de greffier dans l'exécution de l'arrêt, il n'y gardait pas même les mesures de bienséance. Auraient-ils affiché publiquement leur protestation? On n'eût pas manqué de les traiter comme des gens révoltés contre l'autorité publique: on les aurait saisis et peut-être mis aux fers comme des malfaiteurs; il y avait sur cela des ordres donnés. Enfin les Jésuites n'eurent soin que d'exécuter ce que leur supérieur de la Nouvelle-Orléans leur avait ordonné, ou plutôt de se rendre à la prière qu'il leur avait faite, au nom de Jésus-Christ, de se soumettre à tout, et de se rendre tous à la ville sans avoir égard à aucune raison qui semblerait les en dispenser. Ils se souvinrent qu'ils étaient disciples du divin Maître qui s'est livré à celui qui le jugeait injustement, et qui, comme l'agneau devant celui qui le tond, n'a pas ouvert la bouche. Peut-être, qu'au moins pour cette fois, on ne leur sut pas mauvais gré d'avoir pratiqué l'obéissance aveugle!

Ils firent plus: craignant que les requêtes présentées par les habitants ne fissent naître contre eux le soupçon d'une intrigue et d'une semence de révolte, ils écrivirent à M. le Commandant et à M. le Commissaire pour les prier de n'avoir aucun égard aux

of Detroit, which Father Salleneuve, missionary to that nation, had brought to the Illinois country when he had taken refuge there, two and a half years before. There was another cause for astonishment: this Father, who had come from Detroit, and Father de la Morinie, from the post of Saint Joseph, did not belong to Louisiana, but to Canada; it was extreme want that had obliged them to withdraw to the country of the Illinois, and they had remained there only for lack of the necessary opportunities to return to their posts. Father Salleneuve had no work in the Illinois mission, and Father de la Morinie had only taken charge of the church of Sainte Geneviève through the motive of a zeal that refuses itself to nothing; it was plain that the council of New Orleans ought to have neither known nor thought of them. But those who had the authority in Illinois did not think thus, and the Jesuits submitted to every interpretation that the officials chose to give to the decree; they did not attempt, they did not say anything for their defense. What could they have done? Protest against the decree and its execution? The notary who would have had to receive their protest was interested in their destruction; he acted as registrar in the execution of the decree; and he did not even keep within the bounds of decorum. Would they have given public notice of their protest? They would assuredly have been treated as people revolting against public authority; they would have been seized, and perhaps placed in irons, as malefactors; orders had been given on that point. In fine, the Jesuits' only care was to carry out the order given them by their superior at New Orleans, or rather to yield to the

représentations qu'on leur faisait et de hâter le départ ordonné par l'arrêt. Mais ces messieurs firent moins d'attention à cette lettre, qu'au danger d'une émotion dont ils étaient menacés, et ils ordonnèrent que le Père Aubert, curé de Cascakias, demeurerait jusqu'à ce que le conseil de la Nouvelle-Orléans en eût décidé.

Cependant l'encan était fini, on avait vendu la maison, les meubles, les bestiaux, les terres; les esclaves devaient être conduits à la Nouvelle-Orléans pour y être aussi vendus au profit du roi; et la chapelle devait être rasée par celui à qui la maison était adjugée. On permit alors aux Jésuites de rentrer dans leur ancienne maison dont l'usage jusqu'à leur embarquement leur était réservé par une clause stipulée dans la vente. Ils la trouvèrent bien dégagée; on n'y avait laissé que les bois de lit et les paillasses; et pour s'y loger, ils furent obligés d'emprunter de leurs amis, chacun une chaise et une petite table. Ils trouvèrent leur chapelle dans un état encore plus triste; après qu'on eût enlevé les vases sacrés et les tableaux, les gradins de l'autel avaient été jetés par terre; les doublures des ornements avaient été données à des négresses décriées pour leur mauvaise vie; un grand crucifix qui avait figuré sur l'autel et les chandeliers se trouvaient placés sur un buffet, dans une maison dont la réputation n'était pas saine. A voir les marques du dépouillement de la chapelle, on aurait pu penser que c'étaient des ennemis de la religion catholique qui y avaient travaillé.

Ce fut en ce temps-là que les Jésuites des Illinois virent arriver leur confrère, le P. de Vernay; il

request which he had made them, in the name of Jesus Christ, to submit to everything, and all to proceed to that town, without regard to any reason which might seem to excuse them from doing so. They remembered that they were disciples of the divine Master who had yielded to him who judged him unjustly, and, as the lamb before his shearer, did not open his mouth. Perhaps, at least for this time, no one was displeased with them for having practiced blind obedience!

They did more: fearing that the requests presented by the habitants might arouse against them the suspicion of an intrigue and of instigating revolt, they wrote to Monsieur the Commandant and to Monsieur the Commissary, urging them not to have any regard to the representations that were being made to them, and to hasten the departure ordered by the decree. But those gentlemen paid less attention to this letter than to the danger of a riot with which they were threatened; and they ordered that Father Aubert, the curé of Cascakias, should remain until the council of New Orleans should decide his case.

Meanwhile, the auction was finished; the house, the furniture, the cattle, the lands, had been sold; the slaves were to be taken to New Orleans, to be sold there for the benefit of the king; and the chapel was to be razed by the man to whom the house had been adjudged. The Jesuits were then permitted to reënter their former home, the use of which was, by a clause inserted in the bill of sale, reserved to them until their embarkation.[46] They found it well cleared; nothing was left except the bedsteads and the straw mattresses; and, in order to lodge there

venait du poste de Saint-Ange éloigné de soixante-dix ou quatre-vingt lieues. On y avait envoyé l'ordre d'exécuter aussi l'arrêt à son égard; cet ordre fut si exactement suivi, que de ses meubles saisis et vendus, on n'excepta pas une petite provision de noisettes qui se trouva dans sa maison. Cependant le P. de Vernay avait la fièvre depuis six mois: elle lui dura encore jusqu'à son arrivée en France, six autres mois après. Ce ne fut pas une raison pour différer son départ; l'ordre de partir était donné; et comment serait-il demeuré dans une maison démeublée et dénuée de provisions? Il se mit en marche: on était au mois de novembre; il fallut voyager au travers des bois et des prairies bien mouillées, exposé au froid et à la pluie: ce fut en cet état que le P. de Vernay vint joindre la troupe des missionnaires bannis qui attendaient leur embarquement. Il était de leur intérêt que cet embarquement ne fût pas trop différé; ils avaient sujet de craindre les glaces, qui dès la fin de novembre se trouvent quelquefois en abondance sur le Mississipi, où ils devaient s'embarquer. Ces glaces venant à se serrer pourraient bientôt fracasser la voiture qui s'en trouve environnée: du moins elle pouvait l'arrêter et réduire les voyageurs à une grande disette de vivres. Enfin arriva le jour fixé pour l'embarquement; c'était le 24 de novembre; le bagage des Jésuites n'embarrassait pas beaucoup le bateau où ils entrèrent: ils n'avaient que leur lit et leurs hardes en petite quantité, avec quelques vivres qu'ils avaient épargnés pour le voyage, et qui servirent non-seulement à eux, mais à quarante-huit nègres embarqués avec eux. Ces esclaves qui se ressentaient beaucoup de la disette

they were obliged to borrow from their friends each a chair and a little table. They found their chapel in a still more melancholy condition: after the sacred vessels and the pictures had been taken away, the shelves of the altar had been thrown down; the linings of the ornaments had been given to negresses decried for their evil lives; and a large crucifix, which had stood above the altar, and the chandeliers, were found placed above a cupboard in a house whose reputation was not good. To see the marks of spoliation in the chapel, one might have thought that it was the enemies of the Catholic religion who had caused it.

It was at that time that the Jesuits of Illinois saw their associate, Father de Vernay, arrive; he came from the post of Saint Ange, seventy or eighty leagues distant. The order to carry out the decree in regard to him had been sent there also; this order was so exactly followed that from the seizure and sale of his possessions they did not except a little supply of hazelnuts which was found in his house. Meanwhile, Father de Vernay had had the fever for six months; it remained with him until his arrival in France, six months later. This was no reason for deferring his departure; the order to leave had been given, and how would he have remained in a house stripped of furniture and provisions? He set out on his way; it was then the month of November; he had to travel across very wet woods and prairies, exposed to the cold and rain. It was in this condition that Father de Vernay came to join the band of banished missionaries, who were awaiting their embarkation. It was for their advantage that this embarkation was not too long deferred; they had

répandue dans la colonie n'appartenaient plus aux Jésuites, étant confisqués au profit du Roi. Mais leurs anciens maîtres conservaient toujours la même attention à leur égard, et ils partagèrent bien volontiers avec ces misérables les provisions qu'ils avaient ménagées. Cette charité était alors bien nécessaire: les vivres qu'on avait embarqués par l'ordre du Roi étaient fort modiques; on les avait données comme pour un voyage de quinze à vingt jours: et, dans la saison, on aurait dû compter ce voyage de quarante à quarante-cinq jours; l'expérience de plusieurs années devait le faire estimer ainsi. Heureusement M. de Volsey, officier des troupes, pourvut par lui-même à ce qui manquait: il était dans un autre bateau avec environ vingt Anglais, que les sauvages révoltés contre eux avaient pris quelques mois auparavant et qu'ils avaient conduits au pays des Illinois pour les livrer aux Français. Le commandant du fort de Chartres les envoyait alors à la Nouvelle-Orléans; c'étaient tous gens de grand appétit. M. de Volsey qui, en qualité de commandant, réglait la marche, avait soin tous les soirs après qu'on était débarqué, d'entrer dans les bois pour y chasser. La peine qu'il se donnait ne fut point inutile: accompagné de quelques autres chasseurs, il tua des ours et des bœufs sauvages, qui furent le supplément de la provision trop médiocre.

M. de Volsey eut une autre attention: dans cette saison d'hiver, il fallait un temps considérable pour embarquer et débarquer un si grand nombre d'esclaves, vieillards, femmes et enfants; il fallait le soir, en sortant du bateau, grimper sur les bords du

reason to fear the ice, which from the end of November is sometimes found in abundance upon the Mississipi, upon which they were to embark. These pieces of ice, if they happened to crowd together, could soon crush the boat that became surrounded by them; at least they could stop it, and reduce the travelers to a great scarcity of provisions. Finally the day set for the embarkation came; it was the 24th of November. The baggage of the Jesuits did not greatly embarrass the vessel in which they had taken passage; they had only their beds and their clothes in small quantities, with some provisions which they had saved for the voyage; this food served not only for them, but for forty-eight negroes embarked with them. These slaves, who keenly felt the scarcity prevalent throughout the colony, no longer belonged to the Jesuits, having been confiscated for the benefit of the King. But their former masters always preserved the same care in regard to them, and shared quite willingly with these wretches the provisions which they had saved. This charity was then very necessary; the supply of food that had been shipped by the order of the King was very moderate; it had been given as if for a journey of fifteen or twenty days, but, at that season, the journey ought, from the experience of many years, to have been estimated as lasting forty or forty-five days. Fortunately, Monsieur de Volsey,[47] officer of the troops, himself provided for what was lacking; he was in another boat with about twenty Englishmen, whom the savages, who had revolted against them, had captured some months before, and whom they had taken to the Illinois country in order to deliver them to the French. The commandant

fleuve, élevés, escarpés et glissants, en danger de tomber dans le Mississipi, et de s'y noyer. Après avoir gagné le haut du rivage, il fallait aller chercher dans les bois dont ce fleuve est bordé partout, un lieu convenable pour y camper; souvent on ne le trouvait qu'après avoir défriché la place tout hérissée de halliers, de ronces, et de squine; il fallait encore faire une provision de bois suffisante pour allumer et pour entretenir sept à huit grands feux pendant la nuit; enfin il fallait travailler à se mettre à l'abri des injures de l'air en dressant des tentes bien nécessaires dans la saison la plus rude de l'année; et les Jésuites, très-à-propos, s'en étaient pourvus pour eux et pour leurs esclaves; dans la saisie de leurs meubles on leur avait permis de prendre cette précaution; M. de Volsey eut toujours la complaisance d'accorder le temps qu'il fallait pour toutes ces manœuvres.

Le voyage qui pouvait être bien long ne fut que de vingt-sept jours, parce que le temps ne fut pas aussi mauvais qu'il est d'ordinaire dans cette saison. Les Jésuites trouvèrent le moyen de dire la messe tous les dimanches et toutes les fêtes. Dans cette route qui est environ de quatre cents lieues, on ne trouve que deux postes établis, celui des Arkansas, et celui de la Pointe-Coupée, car on ne compte pas ici le poste des Allemands qui est trop près de la ville. En passant aux Arkansas, village distant de cent cinquante lieues des Illinois, M. Labaret d'Estrépy, commandant de ce poste, fit aux Jésuites un accueil gracieux et honorable. A la Pointe-Coupée, M. d'Esmazilières, capitaine commandant de ce poste, les traite de même; mais surtout le R. P. Irénée,

of fort Chartres then sent them to New Orleans; they all were people with good appetites. Monsieur de Volsey — who, in the capacity of commandant, directed the journey — was careful, every evening after landing, to go into the woods to hunt. The trouble that he took was not fruitless; accompanied by some other hunters, he killed some bears and wild cattle which supplemented the too moderate provisions.

Monsieur de Volsey had another care. In this winter season, considerable time was necessary to embark and disembark so great a number of slaves,— old men, women, and children; in the evening, upon leaving the boat, they had to climb up the banks of the river, which were high, steep, and slippery, in danger of falling into the Mississipi and drowning there. After having gained the top of the bank, they had to go into the woods with which this river is everywhere bordered, to seek a suitable place in which to encamp; often they did not find one until after they had cleared such a place, all bristling with thickets, brambles, and squine.[48] It was necessary also to provide a stock of wood sufficient to light and keep up seven or eight great fires during the night: finally, they had to work to protect themselves from the cold by putting up tents, which were very necessary in the most severe season of the year. The Jesuits, very opportunely, had provided themselves with some tents, for themselves and for their slaves,— in the seizure of their furniture, they had been permitted to take this precaution; Monsieur de Volsey, too, always had the kindness to grant the time that was necessary for all these proceedings.

The voyage, which might have been very long,

capucin, qui dans le même lieu est chargé d'une paroisse de douze à treize lieues d'étendue, fit pour les recevoir tout ce qu'il aurait pu faire pour les plus chers de ses confrères. Enfin, à sept ou huit lieues de la Nouvelle-Orléans, ils entrèrent à l'habitation de M. de Maccarty, ancien lieutenant du Roi, dans cette ville, qui par ses bontés leur rappela le souvenir de la bienveillance qu'il leur avait toujours marquée aux Illinois, où il avait été major commandant général. Depuis qu'ils furent arrivés à la ville, il leur donna encore plusieurs autres marques de son amitié.

Mais au sortir de cette habitation ils se trouvèrent fort en peine. Ils se voyaient près d'entrer dans la Nouvelle-Orléans, et ils ne savaient pas où ils pourraient loger; ils n'avaient garde d'approcher de leur ancienne maison, bien instruits qu'elle était vendue et occupée par d'autres maîtres; ils n'osaient plus compter sur leurs anciennes connaissances; la Providence de Dieu pourvut à ce besoin. M. Foucaut, contrôleur de la marine, qui commandait à la Nouvelle-Orléans pendant l'absence de M. le commissaire ordonnateur, avait appris par M. de Volsey l'embarras des Jésuites; il les fit venir au gouvernement où il demeurait, et leur indiqua le logement qu'il leur avait procuré chez M. le Sassier, assesseur du conseil: ils s'y rendirent et furent traités avec beaucoup de politesse; ce Monsieur les invita même à demeurer chez lui jusqu'à leur départ pour France.

Cependant les RR. PP. Capucins sachant l'arrivée des Jésuites étaient venus à six heures du soir (c'était le 21 décembre) à leur débarquement, pour leur

lasted only twenty-seven days, because the weather was not so bad as it usually is at that season. The Jesuits found means to say mass every Sunday and every feast-day. In this journey, which covers about four hundred leagues, one finds only two posts established,— that of Arkansas and that of Pointe Coupée; for the post of the Germans, which is too near the town, is not reckoned here. Passing to Arkansas, a village about one hundred and fifty leagues from Illinois, Monsieur Labaret d'Estrépy, commandant of that post, gave the Jesuits a gracious and honorable welcome; and at Pointe Coupée, Monsieur d'Esmazilières, the captain commanding that post, treated them in the same way. But, above all, Reverend Father Irénée, a Capuchin, who at the same place has charge of a parish of twelve or thirteen leagues in extent, did for their reception all that he could have done for the dearest of his brethren. Finally, at seven or eight leagues from New Orleans, they reached the estate of Monsieur de Maccarty, former lieutenant of the King in that city, who by his kind attentions recalled to their remembrance the benevolence he had always shown at Illinois, where he had been major-commandant-general. After they arrived in the town, he gave them several other tokens of his friendship.

But, on departing from that estate, they found themselves in great perplexity. They saw that they were about to enter New Orleans, and they did not know where they could lodge; they were unable to enter their old house, knowing well that it was sold and occupied by other masters; and they no longer dared to count upon their old acquaintances. The Providence of God made provision for this need.

témoigner la part qu'ils prenaient à leur disgrâce, et le dessein où ils étaient de leur rendre tous les bons offices qu'ils pourraient. Ce fut pour les Jésuites un motif pressant d'aller, dès le lendemain matin, remercier ces Pères, qui les reçurent avec toutes les démonstrations par lesquelles le charité peut se faire connaître: ils les prièrent de ne prendre point d'autre table que la leur. Les Pères Capucins ne purent pas les loger dans la maison où ils étaient; ils l'avaient louée, et n'y étaient pas eux-mêmes tous logés, mais les Jésuites prirent une maison voisine; ils acceptèrent avec grande joie l'invitation qui leur fut faite: et durant six semaines qui se passèrent jusqu'à leur embarquement, il n'est pas de marques d'amitié qu'ils n'aient reçues de ces Révérends Pères. Touchés d'une vive reconnaissance, ils souhaitèrent de la témoigner de quelque manière; ils en trouvèrent le moyen: leurs livres de la Nouvelle-Orléans leur avaient été laissés par la disposition de l'arrêt porté contre eux, ils formaient une petite bibliothèque estimable dans un pays nouvellement établi, ils prièrent les PP. Capucins de les accepter.

D'autres personnes encore, même des plus distinguées de la ville, donnèrent aux Jésuites des marques d'amitié, qui, dans cette occasion, n'étaient point suspectes. M. le Procureur général les honora de sa visite et leur témoigna la peine qu'il avait ressentie en remplissant à leur égard un ministère fâcheux. Un peu avant leur départ, M. d'Albadie, commissaire ordonnateur, leur remit une lettre qu'il avait écrite en leur faveur à M. le duc de Choiseul, secrétaire d'État pour la marine, et qu'ils devaient présenter eux-mêmes: par cette lettre, il demandait, pour

Monsieur Foucaut, controller of the navy, who had command at New Orleans during the absence of Monsieur the commissary-controller, had learned through Monsieur de Volsey the embarrassment of the Jesuits. He had them come to the government house, where he lived, and directed them to the lodging that he had procured for them at the house of Monsieur le Sassier, assessor of the council. They went thither, and were treated with much courtesy; this Gentleman even invited them to stay with him until their departure for France.

Meanwhile, the Reverend Capuchin Fathers, hearing of the arrival of the Jesuits, had come at six o'clock in the evening (it was the 21st of December) to the landing-place, to manifest to them the interest that they took in their misfortune, and their intention of rendering them all the kind offices that they could. This was to the Jesuits an urgent motive to go, the next morning, to thank these Fathers, who received them with all the demonstrations by which charity can make itself known. They begged them not to take their meals anywhere else but with them. The Capuchin Fathers could not lodge them in the house where they were; they had rented it, and they themselves were not all lodged there. But the Jesuits took a neighboring house, accepting with great joy the invitation that had been given to them; and, during the six weeks which elapsed before they embarked, there were no marks of friendship which they did not receive from these Reverend Fathers. Touched by deep gratitude, they wished to show it in some manner, and found means for doing so. Their books at New Orleans had been spared to them by provision of the decree issued against them;

chacun d'eux, une pension, et avant de le fermer, il en fit la lecture à l'un d'eux; il y rendait un témoignage favorable de leur conduite.

Cependant les Jésuites comprirent qu'on souhaitait de les voir partir. La saison était fâcheuse, on était encore au mois de janvier; c'est le temps des grosses mers. Mais il se présentait un vaisseau tout neuf et bien construit: c'était *La Minerve*, de Bayonne, commandée par M. Balanquet, armateur fameux dans la dernière guerre, et fort estimé pour sa probité. Ces raisons déterminèrent les Jésuites à s'embarquer sur ce vaisseau. Cependant de six qu'ils étaient, il y en eut deux qui se séparèrent. Le Père de la Morinie se souvenait qu'il avait souffert, sur la mer, tout le mal qu'on y peut ressentir, à la mort près; il remit son départ jusqu'au printemps pour trouver la mer plus douce. Le P. Meurin demanda à Messieurs du Conseil la permission de retourner aux Illinois: c'était une grande résolution après la vente de tous les biens des Jésuites; il ne pouvait compter sur aucun fonds pour sa subsistance, les Français ne lui devaient rien, les sauvages ont plus besoin de recevoir qu'ils ne sont en état de donner; de plus, la santé de ce Père était très-mauvaise, comme elle l'avait toujours été depuis vingt et un ans qu'il était à la Louisiane; mais il savait le danger où étaient les néophytes Illinois d'oublier bientôt la religion s'ils demeuraient longtemps sans missionnaires; il compta donc pour rien tous les autres inconvénients, pourvu qu'il pût reprendre les exercices de sa mission: on lui accorda sa demande, et on lui promit de demander pour lui à la cour une pension de six cents livres. Les quatre autres Jésuites qui s'embarquèrent

these formed a little library, valuable in a country newly established, and they prayed the Capuchin Fathers to accept it.

Still other persons of the town, even more distinguished, gave the Jesuits proofs of friendship, which, on this occasion, were not suspected. Monsieur the Procurator-general honored them with a visit, and assured them of the pain that he experienced in discharging toward them a disagreeable duty. A little before their departure, Monsieur d'Albadie, commissary-controller, delivered to them a letter which he had written in their favor to Monsieur the duke de Choiseul, secretary of State for the marine, and which they were to present in person. In this letter he asked, for each one of them, a pension; and, before closing it, he had it read to one of them; in this letter he gave evidence favorable to their conduct.

However, the Jesuits perceived that their departure was desired. The season was disagreeable, it being still the month of January, the time for rough seas. But an entirely new and well-built ship presented itself; it was *La Minerve*, of Bayonne, commanded by Monsieur Balanquet, a famous ship-owner in the last war, and very much esteemed for his integrity. These reasons determined the Jesuits to embark upon this ship. There were two, however, out of their band of six, who parted from them. Father de la Morinie, remembering that he had suffered upon the sea every evil that can be felt there, almost to death itself, postponed his departure until spring, when the sea would be calmer; and Father Meurin asked the Gentlemen of the Council for permission to return to the Illinois. This was a brave resolution,

le 6 février eurent l'agrément de se trouver avec M. l'abbé Forget du Verger, des Missions-Etrangères, qui venait aussi du pays des Illinois, où il était vicaire général de l'évêché de Québec. Durant dix ans de séjour en ce pays, il avait donné aux Jésuites mille marques de son amitié, et sa compagnie les aida beaucoup à supporter les peines du voyage. Ils eurent un temps assez favorable jusqu'aux environs du canal de Bahama, mais il fallait passer le fameux écueil de l'Ile du martyr; le capitaine, très-vigilant, fit le possible pour l'éviter: durant près de douze heures il fit porter à l'est, et cependant, malgré cette précaution, le vaisseau emporté par les courants se trouva vers minuit sur les roches qui bordent le Martyr. Les secousses du bâtiment échoué étaient terribles; un vaisseau moins fort y eût été brisé ou du moins se serait ouvert; *La Minerve* ne fit pas un pouce d'eau plus qu'a l'ordinaire; on eut recours à la prière, et l'on fit différents vœux. Au lever du soleil on était déjà un peu éloigné des rochers; tout le jour on courut d'un bord sur l'autre, on eut le soir quarante cinq brasses d'eau, et peu après on ne trouva plus de fond; on respira, et le lendemain on chanta le *Te Deum* en action de grâces; tout le reste de la route fut assez tranquille, excepté le jour et la nuit du 6 mars: dès la veille, le feu Saint-Elme avait annoncé le mauvais temps; la tempête fut violente et s'étendit si loin, qu'à Bayonne, à mille lieues du vaisseau, on la ressentit également.

Enfin le 6 avril *La Minerve* entra dans la rade de Saint-Sébastien en Espagne, parce que le temps ne permettait pas d'aller se présenter à la Barre de Bayonne. Les Jésuites du collége Saint-Sébastien

after the sale of all the property of the Jesuits: he could not count upon any fund for his subsistence, the French were under no obligation to him, and the savages have more need of receiving than means for giving; furthermore, the health of this Father was very poor, as it had always been during the twenty-one years which he had spent in Louisiana. But he knew in what danger the Illinois neophytes were of soon forgetting religion if they remained long without missionaries; he therefore counted as nothing all the other inconveniences, provided he could resume the duties of his mission. His request was granted, and a promise was given to him that a pension of six hundred livres would be asked for him at the court. The four other Jesuits who embarked on the 6th of February had the pleasure of finding themselves in the company of Monsieur the abbé Forget du Verger, of the Missions Étrangères, who came also from the Illinois country, where he was vicar-general for the episcopate of Quebec. During a ten years' sojourn in this country, he had given to the Jesuits a thousand marks of his friendship, and his company aided them much in bearing the trials of the voyage. They had quite favorable weather until they neared the Bahama channel, but it was necessary to pass the famous reef of the martyr's Island. The captain, who was very vigilant, did all that he could to avoid it. For nearly twelve hours he steered to the east; and yet, in spite of this precaution, the ship, borne on by the current, was found toward midnight to be upon the rocks which border the Martyr. The shock experienced when the ship struck was terrible; a craft less strong would have been shattered, or at least its seams would have opened; *La*

reçurent les missionnaires français avec la charité qu'on ressent naturellement pour des étrangers, surtout quand on les voit injustement persécutés. Ces Pères étaient bien étonnés qu'on fût allé chercher jusqu'au milieu de l'Amérique septentrionale des missionnaires qui n'y étaient que pour convertir les infidèles, et entretenir les Français dans la religion et la piété. Un autre sujet d'étonnement pour eux c'était ce qu'on a déjà dit: quelles prétentions l'on pouvait avoir sur des sujets cédés à la couronne d'Angleterre par le traité de paix. A cet étonnement des Pères espagnols succéda reciproquement la surprise des Jésuites nouvellement débarqués: on les envoyait en France et ils voyaient leurs confrères de France, bannis du royaume, tout près à arriver en Espagne; car on leur apprit les arrêts du parlement de Paris et des autres, qui avaient ordonné cet exil contre ceux qui ne voudraient pas devenir apostats en abjurant l'institut. Ils virent arriver deux jours après le P. Nektous dernier provincial des Jésuites de Guyenne. Ce fut pour eux un nouvel embarras; comment se présenter aux frontières de France tandis qu'on en chassait leurs confrères? Ils se rassurèrent cependant, et ils se souvinrent qu'ils étaient porteurs d'une lettre écrite à M. le duc de Choiseul et qu'ils devaient la présenter eux-mêmes; ils se résolurent donc à traverser les Pyrénées, et à Saint-Jean de Luz, ils trouvèrent trois Jésuites qui faisaient la route d'Espagne. Les deux plus anciens avaient chacun près de quatre-vingt ans; le troisième qui était jeune s'était chargé de conduire les deux vieillards au passage des montagnes. Leur tranquillité et leur gaîté fut pour les missionnaires

Minerve did not take in an inch of water more than usual. The people had recourse to prayer, and many vows were made. At sunrise, we were already at a little distance from the rocks; all day we beat from one shore to the other, and in the evening we had forty-five brasses of water, and soon afterward could no longer find bottom. Our people took breath, and the next day we sang the *Te Deum* as an act of thanksgiving. All the rest of the voyage was quite calm, except the day and night of the 6th of March, on the eve of which Saint Elmo's fire had announced bad weather; the tempest was violent and extended so far that at Bayonne, a thousand leagues distant from the ship, it was equally felt.

Finally, on the 6th of April, *La Minerve* entered the roadstead of Saint Sebastian, in Spain, because the weather did not permit her to proceed to the Bar of Bayonne. The Jesuits of the college at Saint Sebastian received the French missionaries with the kindness that one naturally feels toward strangers, especially when one sees them unjustly persecuted. These Fathers were greatly astonished that persecution had gone into the midst of North America in search of missionaries who were there only to convert unbelievers and to maintain the French in the practice of religion and piety. Another cause of astonishment for them was what has already been mentioned, "What claims could France have upon subjects ceded to the crown of England by the treaty of peace?" To this astonishment of the Spanish Fathers succeeded, in turn, the surprise of the recently-arrived Jesuits. They had been sent to France, and they saw their brethren of France, banished from the kingdom, now coming to Spain; but they

d'Amérique un motif qui les encouragea à continuer la nouvelle route où ils entraient; ils arrivèrent à Bayonne la veille du dimanche des Rameaux; ils y trouvèrent diverses troupes de leurs confrères fugitifs qui se retiraient en Espagne; les uns et les autres furent accueillis avec la plus grande bonté par Mgr l'évêque de Bayonne. Ce prélat leur fit l'honneur de les communier de sa main le jour du Jeudi-Saint dans la cathédrale, à la suite de MM. les Chanoines de cette Église; et le lendemain il reçut douze d'entre eux à sa table; il leur donna encore depuis plusieurs autres marques de sa bienveillance; les Jésuites en reçurent aussi de beaucoup d'autres personnes, mais singulièrement de M. le baron d'Oriol, durant leur séjour à Bayonne, qui fut de quinze jours. Ce Monsieur ne les quitta presque point, et leur rendit tous les bons offices qu'ils auraient pu attendre d'un confrère le plus zélé. En partant de Bayonne, les Jésuites de la Louisiane prirent un passe-port de M. le marquis d'Amou, commandant en cette ville; c'est une précaution dont les étrangers sont obligés d'user pour entrer dans le royaume et pour y voyager sûrement. Les Jésuites se regardaient comme désormais étrangers en France; et ils voulurent se mettre à l'abri des mauvais traitements qui pouvaient leur arriver. A Bordeaux ils trouvèrent encore un grand nombre de leurs confrères, qui étaient incertains de leur sort, et qui craignaient que le parlement de cette ville ne suivît l'exemple que le parlement de la Capitale venait de donner; les uns et les autres se consolèrent mutuellement de leurs aventures.

were informed of the decrees of the parliament of Paris, and of others, which had ordered this exile against those who would not consent to become apostates by abjuring the institute. They saw, two days afterward, the arrival of Father Nektous, the last provincial of the Jesuits of Guyenne. This was for them a new embarrassment; how present themselves at the frontiers of France, when their brethren were being driven thence? They reassured themselves, however, and remembered that they were the bearers of a letter addressed to Monsieur the duke de Choiseul, and that they were to present it themselves. They resolved, therefore, to cross the Pyrenees, and at Saint Jean de Luz they found three Jesuits who were making their way to Spain. The two eldest were nearly eighty years of age; the third, who was young, was charged with conducting the two old men across the mountains. Their calmness and cheerfulness were for the missionaries of America an incentive which encouraged them to continue the new journey which they had undertaken. They reached Bayonne on the eve of Palm Sunday; they there found various bands of their fugitive brethren, who were seeking refuge in Spain; all were welcomed with the greatest kindness by Monseigneur the bishop of Bayonne. This prelate did them the honor of giving them, on the day of Holy Thursday in the cathedral, the communion with his own hand, after Messieurs the Canons of that Church; and on the next day he received twelve of them at his own table. He has given them since then, various other proofs of his kindness. The Jesuits received such tokens also from many other persons, but especially from Monsieur the baron

Jusque-là les Jésuites de la Louisiane avaient voyagé ensemble au nombre de quatre; en partant de cette ville ils se quittèrent; chacun se rendit dans la province où ses affaires particulières l'attiraient. Deux se rejoignirent à Paris. Sur leurs différentes routes ils trouvèrent encore beaucoup de personnes qui leur donnèrent des preuves d'amitié, particulièrement à Orléans où, comme il était arrivé à Bordeaux, les RR. PP. Chartreux renouvelèrent à leur égard les témoignages de l'attachement que de tout temps leur saint ordre a fait paraître envers les Jésuites.

Mais partout on marquait la même surprise de ce que la cession faite aux Anglais n'avait pas mis les Jésuites à l'abri; on était encore plus étonné de leurs tranquillité à l'égard des événements passés et des peines qu'ils avaient à craindre pour l'avenir; il est vrai qu'ils sentaient la difficulté de trouver des retraites qui leur convinssent et en même temps les moyens de subsister; mais ils mettaient leur confiance en la Providence de Dieu qui jusqu'alors ne les avait pas abandonnés, et ils étaient intimement persuadés que, quand le secours des hommes vient à manquer, c'est alors que la main bienfaisante du Seigneur se fait mieux sentir.

Enfin arrivés à Paris, quoiqu'ils n'y fussent point connus, ils reçurent les mêmes marques d'amitié qu'on leur avait données pendant tout leur voyage. Des personnes de différents états, même des plus distinguées, de tous temps attachés aux Jésuites, se signalèrent en cette occasion par de nouvelles preuves de leur bienveillance. Ensuite ils se rendirent tous à Versailles pour présenter à M. le duc de Choiseul la lettre dont ils étaient chargés: et parce

d'Oriol, during their sojourn at Bayonne, which lasted two weeks. This Gentleman hardly left them at all, and rendered them all the kind offices that they could have expected from a most zealous member of their own order. On leaving Bayonne, the Jesuits of Louisiana obtained a passport from Monsieur the marquis d'Amou, commandant in that town; this is a precaution which strangers are obliged to use, in order to enter the kingdom and to travel there with safety. The Jesuits regarded themselves henceforth as strangers in France, and they wished to protect themselves from any bad treatment that might befall them. At Bordeaux they found also a great number of their brethren, who were uncertain of their fate, and who feared that the parliament of that town would follow the example that the parliament of the Capital had just set; they mutually consoled one another over their adventures.

Until then, the four Jesuits of Louisiana had journeyed together; upon leaving that town they separated, and each proceeded to the province whither his private affairs led him. Two joined each other again at Paris. Upon their different routes they still found many persons who gave them proofs of friendship, especially at Orleans,— where, as had happened at Bordeaux, the Reverend Carthusian Fathers renewed toward them the evidences of attachment which at all times their holy order has shown toward the Jesuits.

But everywhere the same surprise was expressed that the cession made to the English had not protected the Jesuits. People were still more astonished at their calmness in regard to past events, and to the troubles that they had to fear for the future. It is

que le jour marqué pour sa première audience était encore très-éloigné, ils firent rendre cette lettre par la voie ordinaire, et se retirèrent chacun aux lieux où ils espéraient recevoir le secours que la justice demandait pour eux.

Je crois, Monsieur, avoir rempli exactement la promesse que je vous ai faite au commencement de cette lettre, de ne m'écarter en rien de la vérité, et je ne crois pas non plus qu'il n'y ait rien dont personne ait le droit de s'offenser; vous pourrez donc la communiquer à tous ceux qui souhaiteront de la voir.

J'ai l'honneur d'être, etc.

A Paris, le 3 septembre 1764.

true, they realized the difficulty of finding places of refuge suitable for them, and, at the same time, the means of subsistence; but they put their confidence in the Providence of God, who, up to that time, had not abandoned them; and they were inwardly persuaded that, when the help of man fails, it is then that the beneficent hand of the Lord makes itself better felt.

Finally, having arrived at Paris, they received, although they were not known there, the same tokens of friendship that had been shown them throughout their journey. Persons of different conditions, even the most distinguished, at all times attached to the Jesuits, signalized themselves on this occasion by new proofs of their kindness. After a time, they all repaired to Versailles, to present to Monsieur the duke de Choiseul the letter entrusted to them; but, as the day appointed for his first audience was still very distant, they had this letter delivered in the ordinary way, and withdrew to the places where they hoped to receive the assistance that justice demanded for them.

I believe, Monsieur, that I have exactly fulfilled the promise that I made you at the beginning of this letter, not to deviate from the truth; nor do I think, besides, that there is anything herein at which any one has the right to be offended; you may, therefore, communicate it to all those who shall desire to see it.

I have the honor to be, etc.

Paris, September 3, 1764.

BIBLIOGRAPHICAL DATA: VOL. LXX

CCXXIV

For bibliographical particulars of this account-book of the Huron mission upon Detroit River, see Vol. LXIX.

CCXXV

Same reference as for data upon Doc. CCXVII., also in our Vol. LXIX.

CCXXVI

This is a letter by Pierre Joseph Antoine Roubaud, Jesuit missionary to the Abenakis, giving an account of the French-Indian campaign against Fort William Henry. It was published anonymously in *Lettres édifiantes*, t. vi., pp. 189–253, from which we reprint; but Sommervogel and other authorities agree in attributing the document to Roubaud, as above stated.

CCXXVII

We obtain this brief account, by Étienne de Villeneuve, of the wanderings of the Huron converts until their establishment at Jeune Lorette, from *L'Abeille* for January 23, 1879 (vol. xii., p. 76).

CCXXVIII

The report to the Propaganda, undoubtedly written by François Philibert Watrin, upon the expulsion of the Jesuits from Louisiana, was first printed in the

following work, from which our publication is made:

Bannissement | des Jésuites | de la Louisiane | Relation et Lettres inédites | publiés | Par le P. Auguste Carayon | de la Compagnie de Jésus. | [*Printer's ornament.*] | Paris | L'Écureux, Libraire, | rue des Grands-Augustins, 3 | 1865.

An abridgment of the memoir, translated into English by the Rev. D. Lynch, S.J., of St. Louis, with notes by Oscar W. Collet, of that city, was published in the *Magazine of Western History*, vol. i., pp. 263–269. Another, and inferior, English translation appeared in the *American Catholic Historical Researches*, vol. xvii., pp. 89–92.

The original Latin MS. of this abridgment was discovered in the archives of the Propaganda, at Rome, by the Rev. H. Van der Sanden, chancellor of the archdiocese of St. Louis. In the same archives also rests the Latin MS. of the complete document as published by us from Carayon's edition, above cited.

NOTES TO VOL. LXX

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 21).— Jacques Godfroy (Godefroy) de (or *dit*) Marbœuf, was born at Three Rivers in 1684; in 1710 he formed a partnership with Paul Chevalier and Joseph Senécal (Burton's *Cadillac's Village*, p. 27; but Tanguay makes him Adrien Senécal), for trading at Detroit. In 1716 he married Marie Anne Chesne, by whom he had ten children; he died in November, 1730. His eldest son, Jacques (born in 1722), was also a fur trader; he was proficient in several Indian tongues, and acted as Indian interpreter for many years, acquiring great influence over the savages who resorted to Detroit, as well as among the French habitants. In 1764, he was arrested on suspicion of treason, as a supposed sympathizer with Pontiac, but was afterward released. In 1758, he married Louise Clotilde, daughter of Dr. Chapoton (vol. lxix., *note* 71), by whom he had three children; he died in 1795.

One of Cadillac's colonists (1706) was Joseph Parant (Parent) of Beauport, Que. Another of this name, Laurent Parant, of Montreal (born 1703), married at Detroit Marie Dauzet (1731) and Jeanne Cardinal (1734); by the latter he had eleven children. The time of his death is not recorded, but it was not earlier than 1760. One Pierre Parant, a voyageur and trader, was married at Detroit (1765) to Jeanne Casse; he died before 1771. Albert Parant was buried at Detroit, Sept. 9, 1750, having been "killed by a gunshot at Miami River" (Tanguay); he is probably the one mentioned in the text as "Parant of les Miamis." The carpenter of that name can hardly be identified from the data given by Tanguay; but Elliott thinks (*U. S. Cath. Hist. Mag.*, vol. iv., p. 443) that this man was Charles Parant, "proprietor of a water-mill, where Parant's river crossed Jefferson Avenue." The other Parant, he thinks, was Pierre, "who had a windmill near the Miami village;" but he cites no authority for this opinion.

Alexis Trotier *dit* Desruisseaux (born in 1688) came to Detroit in 1708, where he became a prominent merchant. In 1735, he married Marie Louise Roy, who died within the year. In December, 1739,

he married Catherine Godfroy, by whom he had four children; his death occurred in 1769.

2 (p. 21).—Jean Casse *dit* St. Aubin, a corporal in the French troops, came to Detroit in 1707, directly after his marriage to Marie Louise Gautier; they had ten children. He died in 1759, aged 100 years. His son Charles is the Charlot mentioned in our text.

3 (p. 23).—"It would appear from the above, and other entries in the manuscript of a similar nature, that Father de la Richardie has purchased and sold 'houses at the fort;' which means buildings within the inclosure of the palisades of Fort Pontchartrain. . . . It is probable they may have been provided for business purposes, such as for the storage and inspection of furs prior to their shipment to Montreal, and to enable the Hurons to make their exchanges on that side of the straits." (Elliott's note, in *U. S. Cath. Hist. Mag.*, vol. iv., p. 299.)

4 (p. 25).—"The 'convoy' . . . was the great event of the year in colonial life at Detroit. It was the annual shipment from Montreal of the year's supplies, of the government's stores and money, and of the consignments of the factors and merchants at Montreal, Three Rivers, and Quebec to their correspondents at Detroit. . . . It was a fleet of trading canoes and batteaux with armed protection, and arrived during the month of September." (Elliott, *ut supra*, p. 159.)

The statement in this paragraph of the text, and other allusions, indicate that Potier copied these accounts from another book—probably a sort of day-book kept by his superior, La Richardie.

5 (p. 27).—By Francheville is apparently meant François Xavier Godet, youngest brother of Jacques Godet (vol. lxix., *note* 77), born 1723. At the age of thirty-two, he married Angélique Rivard, by whom he had two children. The date of his death is not recorded.

Pierre Perthuis (born 1686), son of the Montreal merchant of that name, came to Detroit about 1719; by his wife, Catherine Malet, he had eleven children. The time of his death is not known.

6 (p. 29).—Bonaventure Compain *dit* L'Espérance, a French soldier, came to Detroit in 1706 or 1707. By his first wife, Marie Catherine Badaillac (according to Tanguay; but Burton says Laplante), he had a son Pierre (born 1710), who is the one mentioned in the text; by his second, Catherine Poupard, a son Charles (born 1716).

François Bienvenu *dit* Delisle was one of Cadillac's colonists; he died in September, 1751, leaving at Detroit a large family. The reference in the text is probably to his eldest son, Alexis, born 1701. In 1740, he married Elizabeth Bouron, by whom he had six children; he died in 1763.

Pierre Boyer, born in 1707, was married at Detroit (1744) to Marie Anne Louise Pepin, by whom he had eleven children; he died in 1765.

Jean Barthe *dit* Belleville came to Detroit in 1706, and soon afterward brought his wife, Charlotte Chaudillon, by whom he had four children. André Charles (son of Théophile Barthe, an armorer at Montreal), married at Detroit (1747) Marie Thérèse Campeau; and Pierre (said to be a brother of André) married Charlotte Chapoton in 1760. These brothers were wealthy fur traders, operating at Mackinac and on the Miami River.

Paul Dumouchel, of Montreal, came to Detroit in 1708; he was twice married, but died in 1780, leaving no issue.

Claude Gouin, born in 1710, settled at Detroit, where he married (1742) Marie Joseph Cuillerier, by whom he had thirteen children. Under the French régime, he served as royal surveyor of lands. His death occurred in 1776.

7 (p. 31).—Claude Charles Morand, of Quebec (born 1722), married at Detroit (1751) Marie Anne Belleperche, by whom he had ten children. He was assassinated in 1775. Another Charles Morand (*dit* Grimard) settled at Detroit, where he married (1767) Marguerite Simard; she died four years later, and Charles in 1785.

Antoine Mesny (Mini), from Laprairie, Que., was married at Detroit (1742) to Jeanne Séguin-Laderoute, by whom he had fourteen children; he died in 1794.

8 (p. 33).—Charles Chauvin, born at Quebec in 1702, settled at Detroit, where he married (1726) Marie Anne Casse, by whom he had eleven children; he died in 1772.

9 (p. 35).—Pierre Menard *dit* Carignan, born at Boucherville in 1725, at the age of thirty married Geneviève Sicard, by whom he had seven children. The date of his death is not recorded.

"Pierrot la Bute" refers to Pierre, eldest son of Pierre Chesne (vol. lxix., *note* 77), both *dit* La Butte. The younger Pierre married (1750) Marie Anne Cuillerier, by whom he had seven children. The date of his death is not recorded.

10 (p. 39).—"It would appear from the two foregoing transactions that the balance of trade, contrary to what might be supposed, was against Montreal, when drafts on the latter city were negotiated at Detroit, at a discount of 30 per cent" (Elliott, *ut supra*, p. 310).

Henri Catin (born in France, 1653) was married at Montreal (1679) to Jeanne Brossard, by whom he had thirteen children; he died in 1720. His younger son, Henri, is the creditor mentioned in our text; he died at Detroit in June, 1749. The elder son, Henri Nicolas (born in 1697), was a voyageur and trader; in 1732, he married Anne

Chauvin, by whom he had six children. This family resided at Montreal.

11 (p. 41).—Guillaume Laforest (born 1725), belonging to a family of Baie St. Paul, Que., married there (1746) Marie Marguerite Tremblay, and in 1749 removed his family to Detroit. He had twelve children by this wife, and four more by a second marriage. The time of his death is not known, but it was not earlier than 1776.

Regarding the blankets here mentioned, Elliott says (*ut supra*, p. 312): "Blankets marked with 'points' were formerly manufactured in Europe especially for the northwestern American trade, and during the present century were distinguished commercially as 'Mackinac blankets.' They were made of good honest wool, half-inch thick, with two black stripes at each end. The size was marked by a black line four inches long and about half an inch wide, woven in a corner of the blanket. The sizes were 2½, 3, 3½, and 4 'points,' and indicated by these black lines. The 3½-point blanket would make an ordinary overcoat; but the 4-point was generally used, as from it could be made the capot of the habitant, with the capuchon, which protects the neck, head, and face in severe weather."

12 (p. 43).—Zacharie Chiquot (Chicot, Cicotte), of Boucherville, Que., born in 1708, settled at Detroit, where he married (1736) Marie Angélique Godefroy, by whom he had ten children. He was a prominent merchant of that colony, and died there in 1775.

Jean Leduc, of Montreal (born 1684), married there (1721) Marie Catherine Descary, by whom he had nine children. The date of his death is not recorded.

13 (p. 45).—At the time of this document there were at Detroit two brothers named Pilet, belonging to a Boucherville family. Jacques (born 1703) had at the age of twenty-one married Marguerite Viau, by whom he had eight children; it is not known when he brought his family to Detroit; he died there in 1765. Jean Baptiste, six years younger, married at the same place Anne Provost, in 1738; he died in 1762. Joseph, a son of Jacques, born in 1726, was married at Detroit (1752) to Jeanne Belleperche, by whom he had six children; he died but a few months before his father.

Augustin Gibaut, born in 1723, died at Detroit, at the age of forty years, leaving no issue.

14 (p. 45).—Jacob de Marsac, born at Poitiers in 1667, was an officer of the French troops, and came to Detroit with Cadillac, afterward becoming a merchant there. By his wife, Thérèse David, he had three children. Reference is made in the text to the youngest of these, François (born 1706); he was married in 1734 to Thérèse Cécile Campeau, by whom he had nine children, and died in 1777.

15 (p. 47).—The Raymond here mentioned is the same whom Céloron found at Fort Miami. He was a French officer of ability, and his name occurs in connection with several military enterprises of the period.

Laframboise is a sobriquet applied to various persons of different families, and as used here cannot be identified. A remarkable woman of this name—Madeline, widow of François—was a licensed trader, operating (1809–21) for the American Fur Company on Grand River, Michigan. Alexander, a brother of François, had a trading post at Milwaukee as early as 1785.—See *Wis. Hist. Colls.*, vol. xi., pp. 239, 373.

16 (p. 55).—*Bas jaunes* ("yellow stockings"): probably a local nickname.—CRAWFORD LINDSAY.

17 (p. 55).—De Quindre is simply the appellation of Louis Césaire Dagneau (vol. lxix., *note* 68).

18 (p. 65).—Louis Villers *dit* St. Louis, a native of Lorraine (born 1708), was an ensign in the French troops at Detroit. He married there (1746) Madeleine Morin, by whom he had seven children; his death occurred in 1765. It is said that he was called St. Louis on account of his great piety. Pierre Durand *dit* Montmirel, a native of Champagne (born 1706), settled at Detroit, where he married (1750) Catherine Guignon, by whom he had three children; he died in 1792.

François Leduc *dit* Persil was born at Montreal in 1727; he married at Detroit (1754) Marie Angélique Fauvel, by whom he had four children.

19 (p. 67).—Regarding the location of the mission and of the Huron village, see vol. lxix., *notes* 48, 66. See also, for sketches of Detroit early habitants, *notes* 66–78 of same volume; and *note* 73 for citations regarding St. Anne's church at Detroit. C. M. Burton, of that city, writes to the Editor (Aug. 13, 1900): "The records of St. Anne commenced in 1701, and I have made a complete copy from that date until about 1845. These are entirely in French and Latin, except a few entries in English. The records of the Church of the Assumption (the Jesuit church at Sandwich, on the Canadian side of the river) commenced about 1750, and my copy is complete to date. These copies include, in both cases, not only the records of births, deaths, and marriages, but also those of the commercial and business transactions, during the entire period. My copies were first substantially bound and then carefully indexed, and now comprise twenty large volumes, very closely written." Mr. Burton also possesses large collections of transcripts (from Paris and Montreal archives) of documents relating to Detroit; and some 300 volumes of private

correspondence and other papers (extending back to 1760), written by men prominent in the early history of that city.

20 (p. 81).—Jean Baptiste de la Brosse, a native of Poitou, was born Feb. 29, 1724, and entered the Jesuit novitiate at the age of sixteen. In September, 1754, he came to Canada, where he was for some time occupied as curé in various parishes; he was finally sent (in the summer of 1766) to the Tadoussac mission, where and in Gaspé he spent the rest of his life—dying at Tadoussac, April 11, 1782. During these labors he composed a Montagnais dictionary, and translated the gospels into that language; the latter work he taught his savage pupils to copy, as he could not have it printed. He was the last Jesuit missionary in the Saguenay region.

21 (p. 85).—Jean Baptiste de Salleneuve came to Canada in 1743, at the age of thirty-five years, and was assigned to the Huron mission near Detroit. He remained there until March, 1761, when the disturbances arising between the Indian tribes of the region, the English, and the French, compelled him to take refuge in Illinois. Salleneuve assisted the Fathers in that mission, especially at Ste. Geneviève, until the expulsion of the order in 1763,—returning to France early in 1764.

22 (p. 87).—Jean Baptiste de la Morinie, born at Périgueux, France, Dec. 24, 1705, became a Jesuit novice at the age of eighteen; and in 1736 came to Canada. His name appears in the records of St. Anne's church, at Detroit, from Nov. 1, 1738, to April 13, 1739; and in those of the Michillimackinac parish from 1741 to 1752. He was later in charge of the Miami mission, from which he was, like Salleneuve, compelled to flee (in 1760 or 1761); he went thence to Illinois, and ministered in French villages, especially at Ste. Geneviève. With his brethren who were expelled from Louisiana, he returned to France in 1764.

23 (p. 87).—The Hurons referred to in this paragraph are those of the Lorette mission.

24 (p. 89).—Sébastien Louis Meurin, a native of Champagne, was born in 1707, and entered the Jesuit novitiate in 1729. He came to Canada in 1741, and was sent in the following year to the Illinois mission, where he labored among the savages, mainly at Kaskaskia, until the expulsion in 1763. He alone of the Jesuits obtained permission to remain in the country; he accordingly returned to Illinois, becoming curé of the French parish at Cahokia. He also officiated occasionally at St. Louis, up to 1768. Meurin was appointed vicar-general in the West by Bishop Briand; but as he himself explains (in doc. ccxxxii., *post*) he was for a long time unable to exercise vicarial powers, and was practically restricted to the curacy of the French

parishes in that region. He died at Prairie du Rocher (in the present Randolph county, Illinois), Aug. 13, 1777.

25 (p. 91).— The letter here reproduced from *Lettres édifiantes* was written by Pierre Joseph Antoine Roubaud. He was born at Avignon, May 28, 1724, and at the age of fifteen became a Jesuit novice. In 1756 he came to Canada, and was sent to the Abenaki missions. After the conquest of Canada, he became a supporter of English interests, and was later sent to England, to give the ministry information about American affairs. There he renounced his religious faith, married, and became a political agent of the English government. The *Hist. Mag.*, 2nd ser., vol. viii. (1870), pp. 282–291, publishes, with a prefatory note by J. G. Shea, a curious document written by Roubaud (dated Feb. 24, 1781) to Lord North — a memorial entitled *Mr. Roubaud's deplorable case;* it recounts his services to the English government, and asks for pensions for himself and wife, as both are in broken health. Sommervogel says of his career after leaving Canada: "But he never became an apostate; having retrieved his errors, he found refuge at St. Sulpice in Paris, where he died after 1781." Sir Guy Carleton, writing from Quebec in 1768, says of Roubaud: "Here he is very generally disliked and despised by all sorts of men, both old and new subjects; some that knew him particularly well, talk of him as a Man of Genius, a fine Imagination and a Masterly Writer, but void of Truth, without one Spark of Honour, or of Honesty" (*Amer. Cath. Hist. Researches*, vol. x., p. 41; cf. p. 42). See also Parkman's *Montcalm and Wolfe*, vol. i., p. 514.

26 (p. 103).— Fort Carillon was built by the Canadian government in 1755, at Ticonderoga, in order to command the outlet of Lake George. Its name was changed, within the year, to Fort Vaudreuil, in honor of the Canadian governor. It was the first fortification built at that point — a different structure from that later known as Fort Ticonderoga.

27 (p. 105).— Louis Joseph, marquis de Montcalm-Gozon de St. Véran, was born near Nîmes, France, Feb. 29, 1712. At the age of fifteen, he entered the French army, where he fought in Italy, Bohemia, and other countries, winning distinction and promotion. In January, 1756, he was appointed to the command of the French troops in North America, with the rank of major-general; he conducted the war against the British armies there, with varying successes,— capturing Oswego and Fort William Henry, and gaining the battle of Ticonderoga; but losing Louisbourg, Fort Frontenac, and Fort Duquesne,— until 1759. In the summer of that year, an English expedition attacked Quebec, under the command of General

James Wolfe; and, after a protracted siege, the campaign was ended by the battle of Quebec (Sept. 13), and the capitulation of the city five days later. Wolfe was killed in this battle, at the moment of victory; and Montcalm, fatally wounded, was carried within the walls, dying on the following morning. A stone column (erected in 1827) to the memory of Wolfe stands on the Plains of Abraham, where the battle was fought. Regarding its location, see *Quebec Lit. and Hist. Soc. Trans.*, 1898–1900; and Doughty's paper in *Canad. Roy. Soc. Proc.*, 2nd ser., vol. v., sec. 2, pp. 359–425.—See Parkman's *Montcalm and Wolfe*, and Casgrain's *Montcalm and Lévis* (Quebec, 1891).

28 (p. 105).—Saintout is merely a corruption of St. Ours. Pierre, the founder of this family (born in 1643), was an officer in the French troops sent to Canada about 1669; he died in 1724. One of his grandsons, Roch de St. Ours, is probably the officer mentioned in our text; he was married at Quebec, in 1745, to Charlotte Deschamps, by whom he had five children. The time of his death is not recorded.

29 (p. 119).—Gaston François, chevalier (afterward duke) de Lévis, a native of Languedoc (born 1720), and a distinguished military officer, was appointed second in command under Montcalm, when the latter was sent to Canada. After the capture of Quebec, Lévis attempted to retake the city from the English; but, after a long siege, he was compelled to abandon the enterprise (May 16, 1760). Retreating to Montreal, he held that city until forced by an English army to surrender it, with all New France, on Sept. 8 following; Lévis and his army were sent back to France. For his gallant defense of Canada, he was promoted in military rank; and his subsequent services in the French army brought him distinguished honors. He died at Arras, Nov. 26, 1787.

30 (p. 123).—These battles are described in *N. Y. Colon. Docs.*, vol. x., pp. 591 *et seq.* The name Copperelh is a blunder for Parker, the name of the English commander. This was Colonel John Parker, commanding a regiment from New Jersey.

31 (p. 157).—"Moreau" is a Gallicized rendering for Monroe. This was Lieut.-Col. George Monroe, of the 35th regiment of foot; he received a commission as colonel, Jan. 1, 1758, but died a few weeks later.

32 (p. 167).—The family of Coulon de Villiers was prominent in Canadian military affairs, and at this time numbered five officers in the troops of the colony. Of the two here mentioned, Louis (born in 1710), a captain, performed many brilliant exploits—among these, taking from the British the post of Grand Pré, Acadia (1747),

and Fort Necessity (July 3, 1754). At the latter place, he took George Washington a prisoner. His younger brother, Joseph, sieur de Jumonville, had been killed, but a few weeks before, in an encounter between his troops and Washington's — a skirmish which was the beginning of the French and Indian War.

33 (p. 183).— By "Yonn" is meant Major John Young, of the Royal Americans, afterward lieutenant-colonel of the 60th regiment of foot. Upon the surrender of Quebec, he was appointed judge of police in that city, a post which he filled to the satisfaction of both French and British. He died in November, 1762.

34 (p. 191).— *Bourg-la-Marque:* better known as Bourlamaque (François Charles, chevalier de); a distinguished French officer, third in command under Montcalm. After winning honors in that capacity, in Canada, he was, after the conquest, appointed governor of the island of Guadaloupe, where he died (1764).

35 (p. 199).— See accounts of this siege given in *N. Y. Colon. Docs.*, vol. x., in various documents from p. 544 to p. 629.

36 (p. 213).— The name of Father Watrin is not mentioned in connection with the authorship of this narrative, but it is inferred from the author's statement that he had lived "about thirty years in Louisiana." No one but Watrin could have said this; he went there in August, 1732, and left that region in 1764.— A. E. Jones, S.J.

At the time referred to in the text, a keen hostility to the Jesuit order had arisen in most of the European states, and repressive measures against them had been begun by several governments. In 1750, Don Sebastian Carvalho (later created marquis de Pombal) became prime minister of Portugal; he was an enemy of the Jesuits, and soon laid upon them severe restrictions. An attempt upon the life of the king, Joseph I., was made on Sept. 3, 1758; the Jesuits were accused of complicity therein, and the king ordered (Jan. 19, 1759) the sequestration of all their estates, and (Sept. 3 following) the expulsion of all Jesuits from the kingdom.

In France, the order had many enemies. Their controversies with the Jansenists had aroused violent partisanship on both sides; their great ecclesiastical and political influence had excited the jealousy of other religious orders; Jeanne Poisson, marquise de Pompadour, Louis XV.'s favorite, was bitterly hostile to them; and it was she whose influence had raised to power the duke de Choiseul (Étienne François, count de Stainville), who was minister of foreign affairs (most of the time in conjunction with his cousin, César Gabriel de Choiseul, duke de Praslin) from 1759 to 1780. Choiseul was, moreover, opposed to clerical ascendancy — an attitude in which he was supported by the large party of free-thinkers, then so numerous and

influential. An incident occurred, early in his ministry, which led to the expulsion of the Jesuits in France. Antoine de Lavalette, procurator-general of the Jesuit missions in the Caribbee Islands, who resided at Martinique, was engaged in extensive commercial operations for the support of the missions. In 1753, he was ordered to go to France, to render account to his superiors and to the government of his conduct in those enterprises. His two years' absence from his affairs, and the capture (1756) of some of his ships by English cruisers, caused him losses so great that he could not meet his creditors' claims. Some of these men, merchants of Lyons, held against him protested bills of exchange amounting to 1,500,000 livres; and he was compelled to go into bankruptcy, with liabilities of three millions. As Lavalette could not pay, the creditors brought suit against the entire order,—the latter having refused to aid Lavalette in his embarrassments, on the ground that the order could not, under its constitution, be responsible for the debts of its several houses, each of these being alone accountable therefor. Judgments against the order were rendered by the courts; the Jesuits appealed from these decisions to the Parliament of Paris, which ordered them to pay Lavalette's debts, in full, within a year. The Parliament also investigated the constitution of the order, as embodied in the *Institutum* (vol. ii., *note* 69), and (Aug. 6, 1761) condemned many publications of the Jesuits during the previous seventy years to be burned by the public executioner. Lavalette was found, by his superiors, guilty of having engaged in trade, contrary to the rules of the Society, and was accordingly expelled from its membership (1762). On April 1, 1762, the Parliament of Paris closed all the Jesuit colleges in its jurisdiction, and defied Louis XV. in his efforts to annul its decrees; and, on Aug. 6 following, decreed the suppression of the order, and the confiscation of its estates. Other provincial parliaments (except at Besançon and Douay, and in Alsace and Lorraine) quickly followed this example; and finally a royal decree (Dec. 1, 1764) ordered the dissolution of the order throughout the king's dominions—permitting the Jesuits, however, to reside therein as private citizens. It is said that at this time the Jesuits of France numbered four thousand.

All Jesuits residing in Spain or in her colonies were suddenly expelled therefrom, April 1, 1767, and shipped to the Papal States—to the number of 6,000. Naples and other Italian states did likewise; and finally Pope Clement XIV. issued a brief (July 1, 1773) abolishing the Jesuit order throughout the world; according to Daurignac (Clements's trans., Cincinnati ed., 1865, vol. ii., p. 180), it then contained over 22,000 members. The general of the order, Lorenzo Ricci, was imprisoned in the castle of St. Angelo, where he died

(Nov. 24, 1773), at the age of seventy-two years. Catherine II. of Russia and Frederic II. of Prussia refused to expel the Jesuits from their dominions; elsewhere, they were compelled to live as secular priests only.

The order was restored by Pope Pius VII. (Aug. 7, 1814), and Spain was the first country to which the Jesuits were recalled. They have been, however, expelled at various times since then from most of the continental European states.—See Daurignac's *Hist. Soc. Jesus (ut supra)*, pp. 97–217; "The Jesuits and their Expulsion from Germany," in *Fraser's Magazine*, May, 1873; H. H. Milman's "The Jesuits and Clement XIV., in *Quarterly Review*, June, 1848; *Amer. Cath. Quart. Rev.*, vol. xiii., pp. 696–706; Ranke's *Hist. of Popes* (Bohn's ed., 1871), vol. ii., pp. 441–452; Sismondi's *Hist. des Français* (Brussels, 1847), t. xvii., pp. 153–163; and Guizot's *Pop. Hist. of France* (Black's trans., Boston, 1876), vol. vi., pp. 241–244.

37 (p. 215).—D'Albadie is usually, and probably more correctly, written D'Abbadie. The officer of this name who is referred to in our text was appointed (March 16, 1763) by Louis XV. to the command of that portion of Louisiana not included in the recent cession of that province to Great Britain. He superseded Louis Billouart de Kerlérec, who had been governor of Louisiana since February, 1753, having succeeded Pierre Rigaud de Vaudreuil in that post. D'Abbadie landed at New Orleans June 29, 1763, and managed the affairs of the colony as well as he could, with little money and few troops, and in the midst of great financial and social disorders. One of his letters informs the home government that "three-fourths, at least, of the inhabitants are in a state of insolvency." In October, 1764, D'Abbadie was notified by the king that he had ceded to Spain his remaining possessions in Louisiana; and the commandant was ordered to deliver these to the Spanish authorities, when the latter should require it. Spain did not, however, occupy her new possessions until March 5, 1766. D'Abbadie did not live to see that event; in feeble health, and harassed by the difficulties of his official situation, he expired on Feb. 4, 1765.—See Gayarré's *Louisiana: French Domination*, vol. ii., pp. 95–132.

The long war between England and France and Spain was ended by the treaty of Paris (Feb. 10, 1763), by which France surrendered to Great Britain all her possessions on the North American continent, east of the Mississippi; the latter power also acquired, from Spain, the province of Florida, and all Spanish possessions east of the Mississippi.

38 (p. 231).—The date 1752, here given, is evidently a typographical error. Guyenne arrived in 1727, and 36 added to that date would give 1763. The date should be that year or 1762.—A. E. Jones, S.J.

Another misprint is apparent in the sentence, "From 1763, he had devoted himself to the Illinois missions;" the date should probably be 1743.

39 (p. 233).—Reference is made here probably to the establishment of the parish, and perhaps to the village organization, of Ste. Geneviève, in what is now the State of Missouri. The first settlers had gone there at an earlier date — most of them being miners, who followed up the explorations of Philippe François Renault. He came to Fort Chartres in 1720, with 200 miners and artisans, and 500 negro slaves. Thence he sent out prospecting parties, who opened the lead mines in the Ste. Geneviève district and elsewhere; the ore was smelted there, and conveyed by pack-horses to Fort Chartres, and thence down the Mississippi in boats. Renault pursued this industry until 1744; he then returned to France, selling his slaves to the colonists.

The general local tradition is that Ste. Geneviève was settled by the French as early as 1735. The village was built on the river bottom, three miles from its present site; but it was inundated in the great flood of 1785, and the people were driven for safety to the higher land, where they built the present town.—See Switzler's *Hist. Missouri* (St. Louis, 1879), pp. 142, 143; Dunn's *Indiana*, p. 258; Billon's *St. Louis*, pp. 225, 226.

40 (p. 235).—Various dates (from 1702 to 1735) have been assigned for the founding of Vincennes; but the most probable is that assumed by Dunn (*Indiana*, pp. 54–61), 1727. It received its name from its founder, François Margane (Morgan) de la Valtrie, sieur de Vincennes (a seigniory in the present Bellechasse county, Que., granted to the Bissot family in 1672); he succeeded to this title in 1719, at the death of his uncle, Jean Baptiste Bissot (born in 1668),—a French officer, who was prominent in Illinois and Detroit affairs and possessed great influence with the savages. François (born in 1672) was sent in 1720 to the Miami village of Kekionga (vol. lxix., *note* 47), where Bissot had died; and later (about 1727) was induced by Périer, governor of Louisiana, to establish a fort on the lower Wabash River, in order to counteract English influence with the savages, and to secure for the French the control of the fur trade. Accordingly, he established Poste Vincennes, or Poste du Ouabache, as it is variously designated. Some Canadian families settled there, a few years later, and thus began the town of Vincennes. François Margane remained in command of this post until 1736, when he joined the Louisiana troops in their campaign against the Chickasaws; being, with his leader D'Artaguiette, captured by those savages, he was burned at the stake (vol. lxviii., *note* 21).

He was succeeded in the command at Poste Vincennes by his lieu-

tenant, Louis St. Ange de Bellerive — a position which the latter held until 1764. St. Ange then took command of Fort Chartres, which he delivered to the English on Oct. 10, 1765. He then proceeded to St. Louis (which had been founded in March, 1764, by Pierre Laclede), and was commandant there until 1770 — in the Spanish service, after 1766. He died at St. Louis, Dec. 26, 1774. In 1721, he had escorted Charlevoix through the Western region.

41 (p. 245). — Reference is here made to Green Bay, in Wisconsin. In regard to Chardon and the Green Bay mission, see vol. lxvi., *note* 43.

42 (p. 247). — An allusion to the massacre, in 1282, of the French in Sicily by the natives of that country; so called because the signal for the uprising was given by the first stroke of the vesper bell on Easter day.

43 (p. 253). — An English garrison was placed in the fort at Michillimackinac (then located on the south shore of the strait) in the autumn of 1761. The Ojibwa Indians of the vicinity accepted Pontiac's proposals for a conspiracy against the English, and on June 4, 1763, treacherously seized the fort, and massacred most of the garrison. — See Parkman's *Consp. of Pontiac*, vol. i., pp. 322–354; vol. ii., pp. 336, 337; also our vol. x., p. 328.

The phrase "four years before, in 1732," (p. 251) is evidently a *lapsus calami*, for Aulneau was slain in 1736.

44 (p. 259). — This contract was evidently made with the Company of the Indies; but, when that association surrendered its charter (1731; vol. lxvii., *note* 37), its obligations were transferred to the French government.

45 (p. 261). — This difficulty regarding the vicariate-general is narrated by Shea in his *Church in Colon. Days*, pp. 582, 583.

Vitry died on April 5, probably in 1749, rather than 1750.

46 (p. 279). — Captain Philip Pittman says — in his *Europ. Settlements on Mississippi* (London, 1770), p. 43 — of the Jesuits' estates at Kaskaskia: "The jesuits plantation consisted of two hundred and forty *arpens* of cultivated land, a very good stock of cattle, and a brewery; which was sold by the French commandant, after the country was ceded to the English, for the crown, in consequence of the suppression of the order. Mons. Beauvais was the purchaser, who is the richest of the English subjects in this country; he keeps eighty slaves; he furnished eighty-six thousand weight of flour to the king's magazine, which was only a part of the harvest he reaped in one year."

Concerning this Beauvais, the following information is given by E. G. Mason, in his "Lists of Early Illinois Citizens," in *Fergus*

Hist. Series, no. 31, p. 77, *note*:* "Vitol Ste. Gême Beauvais. One of the six sons of Jean Baptiste Ste. Gême, called Beauvais, from his native place in France, who settled at Kaskaskia about 1750. He bought the property of the Jesuits there on its sale under the decree for the suppression of that order, and became the wealthiest citizen of his time in Kaskaskia. Vitol Ste. Gême Beauvais was one of the judges of the court of Kaskaskia, elected by the people, under the governorship of Col. John Todd, Jr., and afterward resided at Ste. Genevieve, Mo." The name of this family is now corrupted to St. Gem.

47 (p. 283).— Pierre François de Volsay (born about 1730, at Paris) was a captain in the French service. He was stationed at Fort Chartres, where in 1758 he married Elizabeth Coulon de Villiers, daughter of Neyon de Villiers, the last French governor of Illinois. Upon the cession of that fort to the English *(note* 40, *ante)*, Volsay went to St. Louis, where he spent the remainder of his life, dying Sept. 28, 1795.

48 (p. 285).— *Squine:* a climbing plant, *Smilax pseudo-China*, with tuberous roots.

The Jesuit Relations and Allied Documents

JEAN JOSEPH CASOT, S.J.

The Jesuit Relations and Allied Documents

Travels and Explorations of the Jesuit Missionaries in New France

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. LXXI

LOWER CANADA, ILLINOIS
1759-1791

MISCELLANEOUS DATA

1959
PAGEANT BOOK COMPANY
New York

PUBLISHED BY PAGEANT BOOK CO.
59 FOURTH AVENUE, NEW YORK 3, N. Y.

LIBRARY OF CONGRESS CATALOG CARD NO. 59-7563

PRINTED IN THE UNITED STATES OF AMERICA
NOBLE OFFSET PRINTERS, INC. NEW YORK 3, N. Y.

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PREFACE TO VOL. LXXI

Following is a synopsis of the documents contained in this volume:

CCXXIX. This is a letter (dated at Paris, February 12, 1759) from Alain X. de Launay to one of the Ursuline nuns at Quebec (whose business affairs in France are cared for by Jesuit friends). He expresses his sympathy for the perils to which the Sisters are exposed by the war, and commends their decision to order this year no supplies from France, lest the English capture these. He warns them to practice the utmost economy, as their revenues are now much smaller.

CCXXX. Soon after the capture of Quebec, Father Well writes (October 17, 1759) to De Launay, endeavoring to make arrangements with the latter for the conveyance of letters from France to the Fathers in Canada, via Scotland. The latter are waiting to learn whether Canada may hope for peace.

CCXXXI. De Launay again writes (April 19, 1760) to his Ursuline correspondent at Quebec. Although the nuns are in sore need of assistance, he cannot send them supplies until he can ascertain whether these will reach them in safety. He mentions with approval the humanity displayed by the English conquerors, and looks forward to the establishment

of peace between England and France. He sends no remittance to the nuns, but advises them to draw upon him for what they need.

CCXXXII. Another letter of De Launay's (dated at St. Malo, December 24, 1768) is addressed to an Ursuline nun at Paris. He has received no news this year from the Canadian Jesuits, and requests that she will inquire for him about their condition and welfare from the French minister of war. De Launay informs his correspondent that he is preaching to her sisters of the St. Malo convent, the first Jesuit to officiate therein since the suppression of the order (1762). He gives her advice as to the management of a certain estate; and offers to aid her in procuring priests to say masses for her convent — of which he undertakes to provide for 2,400, himself saying 300 during the year. The letter closes with messages to some of his friends.

CCXXXIII. Father Meurin, the last Jesuit in the Illinois missions, writes (June 11, 1768) to Bishop Briand, of Quebec, acknowledging the receipt of letters appointing him vicar-general for Briand in Illinois. For this office Meurin urges his lack of training and experience, and his infirmities and advanced age (he is now sixty-one years old), saying that he is "no longer good for anything but to be laid in the ground." He explains why he has not presented at New Orleans the Bishop's letters, by relating the hostile act of the Capuchins there; as soon as they hear of his appointment as vicar, they issue a writ of proscription against him, which he escapes only by taking refuge at Kaskaskia, now in English territory. Meurin has also incurred the displeasure of the English commandant by attempting

to prevent the resale to an Englishman of the former Jesuit property at Kaskaskia; and the commandant forbids him to exercise any powers of his vicariate until the British governor-general of Canada shall confirm them.

Meurin asks the bishop to decide whether he shall admit to the sacraments and absolve Beauvais, who is wrongfully holding certain articles belonging to the old Jesuit chapel at Kaskaskia. During the past four years, Meurin has received from the parish no tithes, and has obtained his living only from the gifts of charitable parishioners, and fees for masses said. He asks the bishop to decide whether the members of the parish shall not be compelled to pay their tithes. Meurin feels that he is growing old and feeble, and asks the bishop to send him to one of the clergy-houses of the church, as a retreat wherein to die in peace. He adds, however, that he hears alarming rumors that the Jesuits are to be expelled from the British dominions.

Meurin desires the episcopal decision on certain questions — among them, "whether Roman Catholics can swear on the Protestant Bible." The earlier commandants at Kaskaskia had forbidden Protestants to attend Roman Catholic services unless they were willing to observe the forms of that church while there. The present commandant will not allow Meurin to solemnize a marriage without his permission; nor will he allow the militia to parade under arms at a church procession.

CCXXXIV. La Brosse writes (September 23, 1776) to a lady whose son is to study with him for the priesthood. He states that he is going to spend the winter with the savages far down the great river,

and not at Rimouski, as some one has informed her. Accordingly he desires her son Baptiste to come to him to begin his studies.

CCXXXV. This important document enumerates and describes the fiefs and seigniories belonging to the Jesuits in Canada in 1781–88.

The first of these is Notre Dame des Anges (commonly known as Charlesbourg). On this domain stand a church and clergy-house. Four domains or farms therein are reserved for the use of the seigniors; on one of these is a ferry across the St. Charles River, maintained by the Fathers. Attached to this seigniory is a dependent fief, called Fief Bégon, now belonging to an Englishman. In Notre Dame des Anges is also included Isle aux Ruaux, which the Fathers conceded to the late councilor Guillemin; but, since the conquest, it has fallen into other hands, and they have received from it no rents.

Next comes the seigniory of St. Gabriel, whereon are the Huron villages of Ancienne and Jeune Lorette; it contains two churches, and two residences for their curés. The third is the seigniory of Belair, some thirty miles above Quebec. In connection with these estates the document notes many interesting particulars regarding the feudal land tenure of early Canadian law.

The seigniory of Sillery has two dependent fiefs, those of Monceaux and Ste. Ursule, the latter belonging to the Ursuline nuns of Quebec; it also contains a church. The Fathers have also an estate at Batiscan, given to them in 1639 by Jacques de la Ferté; on these lands are a church and curé's

residence, and a mill. The same benefactor gave them also, in 1651, the seigniory of Cap de la Magdeleine, which has a church and clergy-house, and three dependent fiefs. The Fathers possess another seigniory near Three Rivers, adjoining the common lands of that town; and another, consisting of the island of St. Christophe in the St. Maurice River. Within the town of Three Rivers lies still another estate — a small tract, granted to the Algonkin chief Pachirini by Montmagny and his successor; after the chief's death, the land was given by Governor Callières to the Jesuits.

The tenth and last of these seigniories is La Prairie de la Magdeleine, opposite Montreal. This has two churches and clergy-houses. The enumeration of the estates is followed by a list (omitted in our text) of the *censitaires* resident thereon, with the rents paid by them.

CCXXXVI. Father Augustin de Glapion, Jesuit superior at Quebec, writes (September 10, 1788) to Hugh Finlay, a member of the Legislative Council, which body has cited the superior to appear before it, *in re* the vexed question of the disposal of the estates belonging to his order. He reminds his correspondent of the fidelity and dutiful behavior of the Canadian Jesuits to the English government; and that their property has been given to them by the kings of France and by private persons, or has been purchased by their own funds, for the specific purpose of maintaining the education of the savages and Canadians — a work to which every one of the Fathers has devoted his life. He also cites the capitulation of September 8, 1760, which recognized

the right of the Jesuits to their property, and to the proceeds of its sale. These considerations lead him to expect from the English government recognition of the Jesuits' rights.

CCXXXVII. In this document, Glapion offers (December 31, 1789) to the citizens of Canada all the possessions of the Jesuits in that country, to be applied to the same use as hitherto, the instruction of Indian and Canadian youth. Certain conditions are stipulated in this transfer, which relate to the maintenance and comfort of the four Jesuits still living in Canada; these include the free use of all their churches, residences, and personal property, and an annual pension of 3,000 livres each for the four Fathers, for the remainder of their lives.

CCXXXVIII. This final document of our series is a letter written (March 13, 1791) by Joseph O. Plessis, secretary to the bishop of Quebec, to one Marchand, principal of the Montreal college. Father Well, the last Jesuit at the latter town, is in a very feeble condition, and Casot, who still lives at Quebec, has been asked to visit his confrère (whose death occurs, indeed, but a few days later); but he declines to go, for which course Plessis thinks he may have excellent reasons. The latter describes some notable church services recently held at Quebec, including "three fine sermons" by himself; he also arranges with his correspondent for the saying of certain masses.

For the further information and convenience of students, we have given in this volume: A list of the governors and intendants of New France (1608–1760), and of English governors of Canada (1760–

1805); a catalogue of Jesuit missionaries to New France and Louisiana (1611–1800), prepared for this volume by Rev. Arthur E. Jones, S.J., of Montreal; lists of the documents and illustrations published in this series; a list of authorities (printed and MSS.) cited or consulted in the preparation of the series; and some necessary errata and addenda, inevitable in so long a series as the present.

Vols. LXXII. and LXXIII. will be devoted to an analytical index to the seventy-one volumes of text. The Editor's final Preface will be given in Vol. LXXII.

R. G. T.

MADISON, WIS., November, 1900.

CCXXIX—CCXXXIV

MISCELLANEOUS LETTERS, 1759-76

CCXXIX.— Lettre du P. Alain de Launay, à Paris, à la Révérende Mère Dépositaire des Mères Ursulines de Québec. Paris, 12e. fevr., 1759

CCXXX.— Lettre du P. Bernard Well au P. Alain de Launay, à Paris. Québec, 17e 8bre, 1759

CCXXXI.— Lettre du P. Alain de Launay à la Révérende Mère Dépositaire des Ursulines de Québec. Paris, 19e. Avril, 1760

CCXXXII.— Lettre du P. Sébastien Louis Meurin à Monseigneur Briand, Évêque de Québec. Aux Ka^s, 11 de juin, 1768

CCXXXIII.— Lettre du P. Alain de Launay à la Révérende Mère Dépositaire des Mères Ursulines de Paris. St. malo, 24e. X^bre. 1768

CCXXXIV.— Lettre du Père J. B. de la Brosse à Madame ——. L'Isle verte, 23 Septembre, 1776

SOURCES: The originals of Docs. CCXXIX.–CCXXXI., and CCXXXIII. rest in the archives of the Ursuline Monastery at Quebec. The original of Doc. CCXXXII. is in the archives of the archbishopric of Quebec; and that of Doc. CCXXXIV. in the archives of St. Mary's College, Montreal.

Lettre du P. Alain de Launay, à Paris, à la Révérende Mère Dépositaire des Mères Ursulines de Québec.

Ma Reverende Mere

La paix de N. S.

Je partage avec bien de la douleur la triste situation où vous réduit la continuation de la guerre, dont le feu paroît S'allumer de plus en plus. Vous êtes menacées en particulier d'en éprouver les rigueurs et nous Sommes tres allarmés Sur le sort de toute la Colonie. Tout retentit des efforts que vont faire les Anglois pour envahir tout ce que nous possédons dans l'Amerique Sept^e^. Je crois que Vous prennez encore le parti le plus sage, en ne faisant rien venir de France cette année. Il est Vrai que Vous acheterez fort cher ce qui est necessaire à la vie: mais vous l'aurez au moins; au lieu que ce que j'acheterois icy pour Vous Seroit probablement enlevé et perte pour perte, il vaut mieux que Vous perdiez avec profit, que de perdre purement. Nos missionnaires n'ont pas eté plus heureux que Vous. Comme Votre recolte a eté assez abondante, je Suppose que Vous n'avez pas besoin de farine. ainsi je ne Vous envoye point. Je ferai honneur a la Lettre dechange que Vous tirez sur moi a l'ordre de M. Vincelotte. Vous avez cy inclus les Comptes de cette année et un chiffon de la precédente que j'y joints sur ce que Vous me marquez que les Anglois ont pris mes Doubles de l'année dernière. Si le Seigneur Vous

Letter of Father Alain de Launay, at Paris, to the Reverend Mother Depositary of the Ursuline Mothers of Quebec.

My Reverend Mother,

The peace of Our Lord.

I share in your grief because of the sad condition in which you are placed by the continuation of the war, the flames of which seem to burn more and more fiercely. You in particular are threatened with its rigors, and we Are greatly alarmed For the fate of the whole Colony. Everything resounds with the efforts about to be made by the English to overwhelm all our possessions in North America. I think that You are adopting the wisest course in having nothing sent out from France this year. It is True, You will pay very dear for the necessaries of life, but at least you will have them; while what I might purchase here for You Would probably be captured, and, loss for loss, it would be better that You should lose with profit than meet absolute loss. Our missionaries have not been more fortunate than You. As Your crop was fairly abundant, I Presume that You need no flour, so I send You none. I will honor the Bill of exchange which You draw on me to the order of Monsieur Vincelotte. Enclosed You will find the Accounts for this year, and for a portion of the previous one, which I add because You write me that the English took my Duplicates for last year. If the Lord preserve You in Canada, send me next

conserve en Canada, envoyez moi l'an prochain un Certificat de vie de la Religieuse de Bordeaux sœur de Melle Lagere. Je vais cependant agir pour retirer cette année et les arrérages s'il y en a. Vous voyez a quoi Se réduiront Vos fonds Les 5oolt. de la Lettre dechange payées. Je Vous prie de Vous regler la dessus autant que Vous le pourrez. On ne peut rien ajouter au respect et au devouement avec lequel, j'ai l'honneur d'être dans l'union de Vos ss. prieres

Ma Reverende Mere

Votre tres humble et tres obeissant serviteur

De Launay Jes.

A Paris ce 12e. fevr. 1759

[Marginal note: "1e. voye."]

[Endorsed: "Pour la Reverende Mere Dépositaire."]

year a life-Certificate of the Nun from Bordeaux, sister of Mademoiselle Lagere. I will meanwhile act as recipient of this year's moneys, and the arrears, if any. You see to what Your funds are reduced when The 500 livres of the Bill of exchange are paid. I beg You to govern Yourselves on this point, as far as You can. Nothing can be added to the respect and devotedness with which I have the honor to be in the union of Your holy prayers,

My Reverend Mother,
Your very humble and
very obedient servant,
DE LAUNAY, Jesuit.

Paris, February 12, 1759.

[Marginal note: " By earliest conveyance."]

[Endorsed: " For the Reverend Mother Depositary."]

Lettre du P. Bernard Well au P. Alain de Launay, à Paris.

Mon Révérend Père

Vous m'obligeriez Beaucoup, Si Vos occupations Vous permettoient De me faire passer Par La voie D'Angleterre La Réponse De Rome touchant La profession du P. huguet et La Mienne: Vous Scavez sans doute que nous N'avons rien reçu par Les frégates françaises, et que Québec étant rendu A L'anglois, il n'y a plus rien à espérer que Par L'angleterre: J'espère que Le R. P. Procureur Ecossois vous indiquera Le moïen D'y faire toucher Vos Lettres, et de nous Les faire parvenir par Les Derniers Vaisseaux. Le R. P. St pé est si affligé, et Le P. Glapion Si occupé qu'ils pouroient fort aisément oublier Ce Point, que nous avons néamoins à Cœur.

D'autres que moi Vous feront Le détail De nos Désastres et de nôtre triste Situation; Je tache de m'en Consoler en rendant Les services spirituels aux allemands et Ecossois Catholiques, qui sont en Garnisons ici: si Vous Croiez qu'il y a à craindre que Les Lettres ne passent pas à Mon adresse; mettez Les sous Envelope à Mr James Barbuts Capitaine au Rég^ent. D'Amerst, ou à Mr Magdonale Cap^e. Des Grenadiers Ecossois; Ces M^rs. me Les remettront Certainement: Le R. P. Séroutzians Vous dira Comment il faut Les faire tenir en Angleterre: Comme

INTERIOR OF JESUIT CHURCH AT QUEBEC, 1759.

[Facsimile of engraving made from a sketch by a British officer, immediately after the surrender of Quebec, and showing effect of bombardment.]

Letter of Father Bernard Well to Father Alain de Launay, at Paris.

My Reverend Father,

You will Greatly oblige me If Your occupations permit You To transmit to me, By way Of England, The Answer From Rome concerning The profession of Father huguet and My Own. You doubtless are Aware that we have received Nothing by The french frigates; and that, as Quebec has been surrendered To The english, we can look for nothing more, except Through england. I hope that The Reverend Father Procurator for Scotland will inform you of Some means Of conveying thither Your Letters, and of sending Them to us by The Latest Ships. Reverend Father St. pé is so distressed and Father Glapion So occupied that they may quite easily forget This Matter, which we nevertheless have at Heart.

Other persons will relate to You The details Of our Disasters and of our melancholy Situation. I strive to Console myself by rendering spiritual services to the german and Scotch Catholics who are in the Garrisons here. If You Think that there is reason to fear that Letters will not reach My address, Enclose Them to Mr. James Barbuts, Captain in Amerst's Regiment, or to Mr. Magdonale, Captain in The Scotch Grenadiers;[1] Those Gentlemen will Assuredly send Them to me. Reverend Father Séroutzians will tell You How to forward Them to

Je n'ai pas eu de Nouvelles de ma famille, J'espère que Vous Voudrez bien y Joindre une Lettre de Mon frère, qu'il Vous fera tenir à Paris. Le P. Germain, avec qui J'ai fait La Campagne après La Cloture du College; est retourné à La Rivière St Jean; J'espère L'y aller Joindre si nous avons la Paix, sans quoi nous sommes à plaindre. Priez, Mon R. Pere, que dieu nous soutienne, et qu'il Benisse Les travaux de Ceux qui Se font tout à tous pour Les Gagner tous à J. C; c'est ce que J'espère que vous Voudrez bien Demander Dans Vos Sts sacrifices pour celui, qui est Très Respectueusement

Mon Révérend Père
Votre Très humble
et Très obeissant
Serviteur
B: Well Jes:

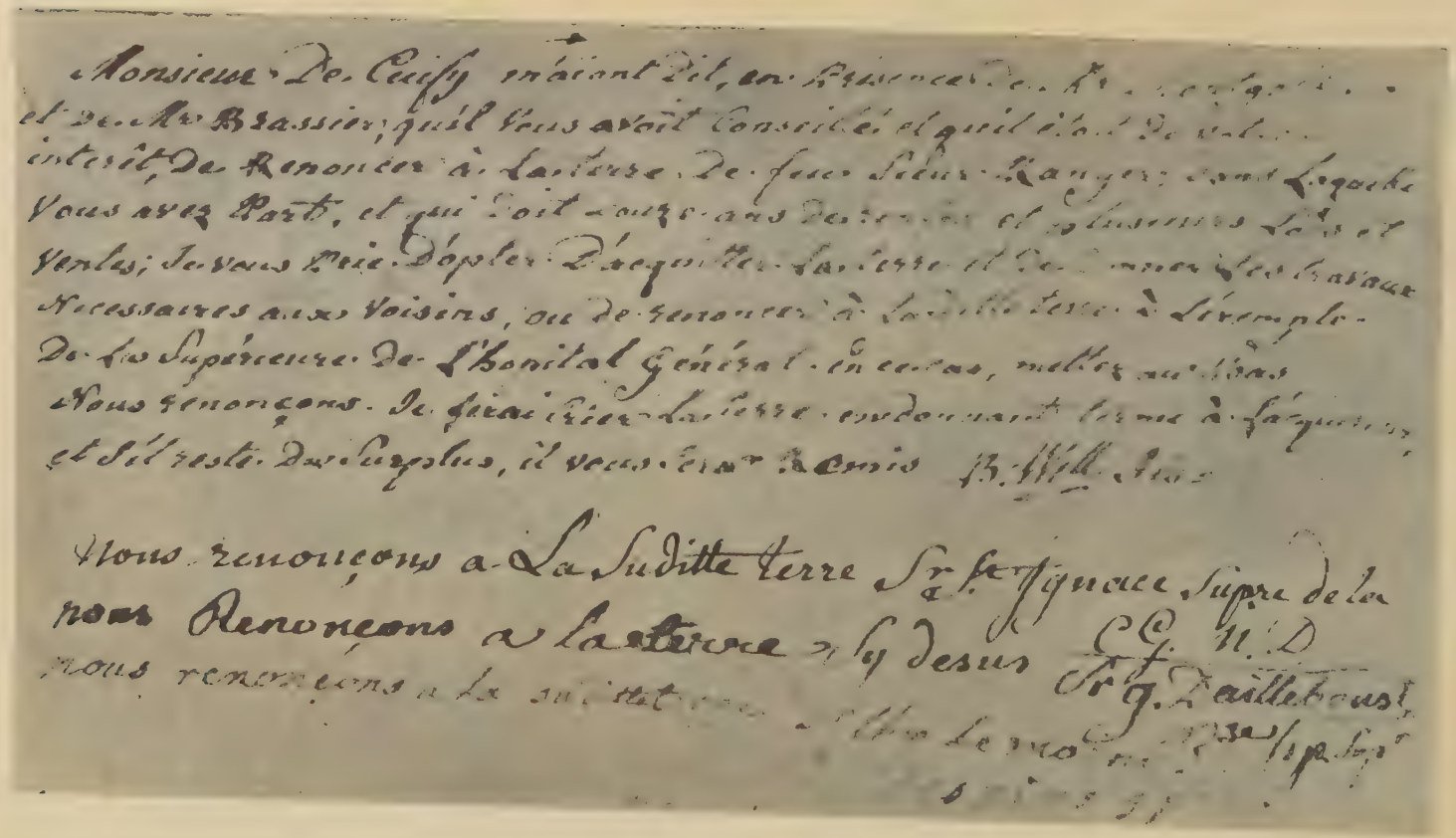
à Québec Ce 17^{e}
8bre 1759

Mes assurances De Respect, Je Vous prie, au R. P. Démarest et Des Complimens au f. Duwal, malgré Son Silence

[Addressed: " A Mon Révérend Père Le Révérend Pere De Launai, De La Comp^{e}. De Jesus Au College De Louis Le Grand À Paris."]

Monsieur De Cuisy m'aiant dit, en Presence de [illegible]
et de Mr Brassier, qu'il vous avoit Conseillé et qu'il étoit de votre
interêt, De Renoncer à La terre De feu Sieur Ranger, dans Laquelle
Vous avez Part, et qui Doit douze ans de rentes et plusieurs Lots et
Ventes; Je vous Prie D'opter D'acquitter La terre et De donner les travaux
Necessaires aux Voisins, ou de renoncer à La ditte terre à L'exemple
De La Supérieure De L'hopital Général. En ce cas, mettez au Bas
Nous renonçons. Je ferai crier La terre en donnant terme à L'acquereur,
et S'il reste du Surplus, il vous sera Remis B. Well Jes.

Nous renonçons a La Suditte terre Sr St Ignace Supre de la
nous Renonçons a la terre sy desus C.G. N.D.
Sr G. Daillebout
nous renonçons a la suditte [illegible]
[illegible]



FACSIMILE OF SIGNATURES OF BERNARD WELL, S.J., ET AL.

[From a document in the archives of St. Mary's College, Montreal, executed between 1780 and 1790: "Les Sœurs de l'Hôpital Général, de l'Hôtel-Dieu, et de la Congregation N. D., renonçent à la terre de feu Sieur Ranger." In addition to the signature of Father Well, there are those of Sister St. Ignace, superior of the Congregation of Nôtre Dame; Sister G. Daillebout

England. As I have had no News from my family, I hope that You Will kindly Enclose with yours a Letter from My brother, which he will forward to You at Paris. Father Germain, with whom I made The Campaign after the College was Closed, has returned to The St. John River. I hope to join Him there, if we have Peace; if we have not, we are to be pitied. Pray, My Reverend Father, that God may sustain us; and that he will Bless The labors of Those who Become all things to all men, in order to Win Them to Jesus Christ. This, I hope, you Will kindly Ask In Your Holy sacrifices for him who is, Very Respectfully,

My Reverend Father,
Your Very humble
and Very obedient
Servant,
B. WELL, Jesuit.[2]

At Quebec, This 17th of
October, 1759.

Pray, convey assurances Of my Respect to Reverend Father Démarest, and My Compliments to brother Duwal, notwithstanding His Silence.

[Addressed: " To My Reverend Father, Reverend Father De Launai, Of The Society Of Jesus, At the College Of Louis Le Grand, At Paris."]

Lettre du P. Alain de Launay à la Révérende Mère Dépositaire des Ursulines de Québec.

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pour la m

MADAME

Je vois par vos deux Lettres en quelle triste situation vous vous trouvez par les malheurs de la guerre. Nous ne pouvons que plaindre votre sort, quoique nous ayons dans notre religion des motifs bien capables de nous consoler au milieu de toutes ces calamités. Je voudrois pouvoir vous procurer les secours dont vous manquez mais je ne sçais pas encore si la voye d'Angleterre est bien sure. Je vais la tenter pour nos missionnaires et si elle me reussit, je feray aussi quelque tentative en votre consideration. on m'a assuré que les vainqueurs usoient très humainement de leur victoire et qu'ils avoient conçu de l'estime et de la veneration pour vos vertus et de la reconnaissance des services que vous leur rendez. Dieu en soit loué a jamais. vos fonds augmentent icy pend^{t}. que vous ne tirez rien sur moy. Je ne vous en fais point le détail puisque vous connaissez votre revenu ordinaire, que j'ai perçu et dont je vous tiendrai compte a la paix. on en parle. priez le Seigneur qu'elle soit bientôt conclue. nous en avons tous besoin; mais nos péchés s'y opposent et nous ne

Letter of Father Alain de Launay to the Reverend Mother Depositary of the Ursulines of Quebec.

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For the mother.

MADAME,

I see by your two Letters in what a sad condition you are placed by the misfortunes of war. We can but pity your lot, although in our religion we have many motives well fitted to afford us consolation amid all these calamities. I wish that I could procure for you the assistance that you need; but I know not whether the route via England is as yet very safe. I will try it for our missionaries, and, if successful, I will also make an attempt on your account. I am assured that the victors are making a very humane use of their victory, and that they have expressed esteem and veneration for your virtues, and gratitude for the services which you render them. God be ever praised therefor. Your funds are increasing here while you do not draw on me. I give you no particulars, since you know what your ordinary revenue is — which I have collected, and for which I will account to you when peace is proclaimed. There is talk of peace; pray the Lord that it may soon be concluded. We all need it, but our sins prevent it, and we are not yet sufficiently punished. I commend myself to the prayers of your Community. I present my very humble respects to

sommes pas encore assez chatiés. Je me recommande aux prières de votre Communauté. Je présente mes très humbles respects a la mere de la Nativité. Je ne vous envoye rien cette année. mais tirez sur moy et j'y ferai honneur. J'ay celuy d'être avec bien du respect en n. s.

Madame

Votre très humble et très
obeissant serviteur
De Launay s J

a Paris ce 19e. Avril 1760
Me. st. Louis de Gonzague Dépositaire

[Addressed: "A Madame Madame st. Louis de Gonzague Dépositaire des ursulines A Quebec."]

mother de la Nativité. I send you nothing this year; but draw on me, and I will honor your draft. I have the honor of remaining, with much respect, in our lord,

Madame,
Your very humble and
very obedient servant,
DE LAUNAY, S.J.

Paris, April 19, 1760.
Mother st. Louis de Gonzague, Depositary.

[Addressed: "To Madame, Madame st. Louis de Gonzague, Depositary of the ursulines, At Quebec."]

Lettre du P. Sébastien Louis Meurin à Monseigneur Briand, Évêque de Québec.

MONSEIGNEUR

Je reçus le 26 du mois daout 1767 vos premieres lettres par les quelles vous me faites lhonneur de me constituer votre grand vicaire dans Cette partie cy de votre diocese. je reçus en meme temps vos mandemens de jubilé et de preface de la s^te^ trinité &c.

jai reçu le 29 janvier 1768 vos secondes lettres en confirmation des premieres. je voudrois presque que mon amour propre put mempecher de vous declarer Monseigneur que je suis aussi indigne que lon puisse etre de lhonneur que vous me faites et incapable plus que jamais dune telle commission dont je ne connois que le nom. je nai jamais sçu de jurisprudence ny de parfait notaire, ny de pontifical &c. depuis trop longtemps abandonné a moi-meme je connois a peine le devoir de simple pretre. Il ne mest plus possible den apprendre davantage.

Mes lettres du printemps dernier auroient elles oubliés de vous instruire de mon âge, de ma caducité de corps et desprit. je nai plus qu'un petit reste de foible jugement, plus de memoire, et encor moins de fermeté, jai Besoin de guide pour lame et pour le corps car mes yeux, mes oreilles, et mes jambes sont tres foibles aussi je ne suis plus bon qua etre

Letter of Father Sébastien Louis Meurin to Monseigneur Briand, Bishop of Quebec.

MONSEIGNEUR,

On the 26th of last august, 1767, I received your first letters, by which you did me the honor of appointing me your vicar-general in This part of your diocese. At the same time, I received your mandates regarding the jubilee and the preface of the holy trinity, etc.

On the 29th of january, 1768, I received your second letters, confirming the first. I would almost wish that my self-esteem might prevent me from telling you, Monseigneur, that I am as unworthy as any one can be of the honor which you confer on me; and more than ever incapable of such an office, of which I know but the name. I have never been acquainted with any jurisprudence, either notarial, pontifical, or any other. I have been too long left to myself, and I barely know the duties of a simple priest. It is no longer possible for me to learn anything else.

My letters of last spring must have omitted to inform you of my age, and of my weakness of body and mind. I retain only a small portion of weak judgment, have no memory, and possess still less firmness. I Need a guide both for the soul and for the body; for my eyes, my ears, and my legs are likewise very feeble. I am no longer good for anything but to be laid in the ground. I trust,

mis en terre. J'espere Monseigneur que vous voudrés bien me pardonner de n avoir pas porté ni envoyé vos graces et faveurs a la nouvelle orleans selon vos lettres et instructions que jai cru devoir laisser ignorer a nos cheres vrsulines memes, de peur de leur attirer du chagrin quelles ne meritent pas.

Comment y aurois-je eté reçu aprés y avoir signé (pour obtenir la permission de revenir aux Illinois) que je my comporterois toujours en vicaire des Reverends Peres Capucins sujet a leur visites, reprimendes, et corrections, et jurisdiction &c la quelle devoit etre seule dans tout le missisipi &c quoique je neusse souscrit a tout cela par devant M^r. le procureur general du Roy que pour le temps que la future jurisdiction seroit reel et constatée, les forçants de convenir devant le magistrat quils ne l avoient pas encor et ne pouvoient men communiquer aucune partie, je neusse pas eté mieux recu. en voicy la preuve. Cest qu a la premiere nouvelle, quils ont eus par les voyageurs, que vous maviés honoré du grand vicariat, larrêt de proscription a eté lancé contre moi et eut eté executé, si averti par un ami en place, je ne leusse evité en me retirant sur la partie angloise ou, en prenant incontinent serment de fidelité comme encien domicilier, je me suis mis a couvert des poursuites espagnoles qui me declarent criminel detat pour avoir reçu la jurisdiction de quebec si contraire aux intentions et interests de lespagne &c.

autre contradiction a vos lettres, Monseigneur, et que je ne dois pas vous laisser ignorer, d autant plus quon massure en porter plaintes à son excellence

Monseigneur, that you will be good enough to forgive me for having neither carried nor sent your graces and favors to new orleans, according to your letters and instructions,— of which I have thought proper to let even our dear ursulines remain ignorant, lest they might have occasion for sorrow, which they do not deserve.

How would I have been received there after having stated over my own signature (in order to obtain permission to return to the Illinois) that I would always act as vicar of the Reverend Capuchin Fathers,— subject to their visits, their reprimands, and corrections, and to their jurisdiction, etc., which was to be the only one throughout the missisipi country? Although I might have subscribed to all that before Monsieur the procurator-general of the King, solely for such time as the future jurisdiction should be real and established,— compelling them to admit before the magistrate that as yet they possessed it not, and could not convey any portion of it to me,— I would not have been better received. Here is the proof. As soon as they heard, through the voyageurs, that you had honored me with the appointment of vicar-general, a warrant of proscription was issued against me; and it would have been executed had I not, on being warned thereof by a friend in authority, escaped from it by withdrawing to english territory. There, on at once taking the oath of allegiance as a former resident, I secured myself against the spanish prosecutions,— which declare that I am a criminal because I have received jurisdiction from quebec, which is so opposed to the intentions and interests of spain, etc.[3]

There is another instance of opposition to your

Monsieur de gages gouverneur general pour sa majesté Britannique Il y a un mois quayant apris que le S^r^. jautard (second acquereur des biens de la mission de la s^te^ famille aux Kaskias, vendus au s^r^ Lagrange par monsieur forget vicaire general de votre predecesseur et curé missionaire en la ditte paroisse &c.) etoit en marché pour les revendre a un anglois, j y allai former opposition de la part de messieurs de votre Seminaire qui revendiquent ce bien comme leur appartenant encor, ayant eté vendu sans leur procuration et a leur insçû par celui qui nen etoit qu'œconome. je voulus encor appuyer mon opposition de votre nom, Monseigneur, pour la conservation de tous biens appartenans aux Eglises pour leur entient et celui des missionaires que Vous daîgnés employer. M^r^. forbés commandant (il ny a pas encor icy de gouvernement civil) me demendat mes lettres de commission. je lui montrai vos lettres et celles de Monsieur le superieur. aux lettres de Vicariat general il me repondit que Monsieur de gâges ne leur ayant donné aucune instruction sur lepiscopat et grand vicariat il nen pouvoit reconnoitre, et que cela paroissoit une pure entreprise de votre part et de la mienne; consequemment me faisoit expresse deffense d'user de les lettres et de prendre le titre de grand vicaire dans aucune lettre, ni acte, ni en public jusqua ce quil ait reponse de son general, et pour votre jurisdiction dans le pays et pour le bien de Ka^as^, me promettant neamoins quil ne seroit pas mis en vente jusque la. Le s^r^. jautard passe en Canada et, dela a la nouvelle york ou a londres pour avoir main levée du jouissance du

letters, Monseigneur, of which I must not allow you to remain in ignorance,—all the more so that I have been assured that a complaint would be made to his excellency, Monsieur de gages, governor-general for his Britannic majesty.[4] About a month ago, having learned that Sieur jautard (second purchaser of the property of the mission of ste. famille among the Kaskias, sold to sieur Lagrange by monsieur forget, vicar-general of your predecessor, and missionary curate in the said parish, etc.) was bargaining to resell it to an englishman, I went to oppose the sale on behalf of the gentlemen of your Seminary, who claim this property as still belonging to them, through its having been sold, without their power of attorney and without their knowledge, by the person who was but the steward thereof. I also undertook to support by the use of your name, Monseigneur, my contention for the preservation of all property belonging to the Churches for their maintenance and that of the missionaries whom You deign to employ. Mr. forbés, the commandant (there is no civil government here as yet), asked me for the letters containing my commission; I showed him your letters, and those of Monsieur the superior. As regards the letters conferring the appointment of Vicar-general, he replied that, inasmuch as Monsieur de gâges had given no instructions respecting the episcopacy and the office of vicar-general, he could not take cognizance of them; and that this seemed purely a scheme on your part and mine. He therefore expressly forbade me to use the letters, or to assume the title of vicar-general in any letter, or deed, or in public, until he should receive an answer from his general regarding both your jurisdiction in the country, and

dit bien. Celui du fort de chartres est encor par la meme raison en danger d'etre emporté par le fleuve. jen ai fais lever et porter a la prairie du rocher les [*illegible word in MS.*] de M. gagnon et du r. Pere luc recollet dignes missionaires. Cest tout ce que jai pu.

Il y a encor dans ce village des Kas le bien des jesuites injustement saisis confisqué et vendu par le gouvernement françois depuis la cession du pays a langleterre. Si votre grandeur ou Vos missionaires de Canada veulent le revendiquer. pour moi je ne demende rien je suis trop vieux: mais j y verrai toujours avec peine la chapelle et le Cimetierre profannés servir de jardin et de magazin aux anglois qui les tiennent a loyer du Sr. Jean Baptiste Bauvais qui selon larret de confisquation et le contrat de vente et d achapt des biens &c, etoit obligé de demolir la chapelle et d'en laisser le terrain et celui du cimetierre inculte sous les débris. il dit que depuis le sub delegué executeur de l arrêt le lui a vendu — par quel Droit? Les armoires qui servoient aux ornemens et vases sacrés, servent dans ses apartemens ainsi que les vitres d autel et plancher &c.

Les reproches constans que je lui fais, le tiennent eloigné de moi et des sacremens depuis trois ans. Je vous supplie de me decider la dessus et si en cas quil se presente a moi ou a un autre, on peut l absoudre et dispenser de remettre cela a leglise paroissiale, cest toute ma demende. car il [a] achepté le reste je crois en bonne foi. mais non la chappelle et ses meubles qui par l arret devoit etre detruit et consomme. Je vous supplie de decider en juge ou dispensateur souverain.

the Kaskias property. He promised me, however, that the latter should not be offered for sale until then. Sieur jautard goes to Canada, and thence to new york or london, to obtain release from the possession of the said estate. The land at fort chartres is also, for the same reason, in danger of being carried away by the river. I have caused to be removed, and conveyed to la prairie du rocher, the [*illegible word in MS.*] of Monsieur gagnon and reverend Father luc, a recollet, worthy missionaries. This is all I could do.[5]

There is also, in this village of the Kaskias, the property of the jesuits which was unjustly seized, confiscated, and sold by the french government after the cession of the country to england, If your lordship or Your missionaries in Canada wish to revindicate it. As for myself, I ask nothing: I am too old. But I would always be grieved to see the chapel and Cemetery profaned, being used as a garden and storehouse by the english, who rent them from Sieur Jean Baptiste Bauvais—who, under the decree of confiscation and the contract of sale and purchase of the property, etc., was obliged to demolish the chapel and leave its site and that of the cemetery uncultivated under the debris.[6] He says that the subdelegate, the executor of the decree, has since sold the property to him. By what Right? The presses used for the vestments and sacred vessels are now used in his apartments, as well as the altar-cruets and the floor, etc.

My continual reproaches to him on that score have kept him away from me and from the sacraments for three years. I beg you to give me a decision on this, and to say whether, in case of his presenting

Depuis quatre ans que je desert ces paroisses angloises je nen ai tiré aucune disme. je ny ai recu que de la charité de quelques uns et des retributions de messes. je les ai toujours exhorté a remettre la Disme a la fabrique pour lentretient des Eglises et missionaire lors quil y vient. ils ont toujours, je dis les riches, pretendus ne rien devoir lors quil ny a pas de curé resident. je vous prie de decider le Cas, faute de quoi trois missionaires ne pouvoient subsister honetement ou seroient obligés de laisser quelques villages abandonnés. bientot je ne pourrai plus rien faire, menacé par avance detre rejetté lors que d autres seront venus je ne les en desire que plus ardemment jai toujours eu les pauvres pour moi. des pretres seront au moins aussi charitables queux et dieu m aidera par eux, ou s il aime mieux, ce qui seroit bien plus avantageux pour moi, il me fera participant de son abandon. vous massignerés si vous le jugés apropos, une place ou coin dans quelquun des presbiteres du pays, dont je vous fais par avance mes trés humbles remerciemens. heureux si [je] puis recevoir la consolation des Chretiens mourans avec jesus Chri[s]t, entre les mains de quelquun de ses ministres.

Cela supposé que le gouvernement my souffriroit: car le Pere harding superieur a philadelphie mecrivoit lautomne dernier quils avoient avis et indices quon alloit traitter les jesuites en angleterre comme en france, espagne, portugal et prusse et me faisoit ses adieu dans la crainte de ne le pouvoir plus. que ne suis je assés ennemi du diable pour meriter pareil

himself to me or to another, he can be granted absolution and be dispensed from handing over the said articles to the parish church. That is my only request; for I believe that he bought the remainder in good faith — but not the chapel and its furniture, which, according to the decree, were to be destroyed and burned. I beg you to decide as judge or supreme authority.

During the four years while I have ministered to these english parishes, I have received no tithes therefrom: I have received naught but what was given me out of charity by some, and the fees for masses. I have always exhorted them to pay the Tithes to the fabrique,[7] for the support of the Churches and of the missionary, when one comes. They, I mean the rich ones, have always claimed that they owe nothing when there is no resident pastor. I beg you to decide the Case; otherwise, three missionaries would be unable to live in a suitable manner, or would be compelled to leave some villages abandoned. I shall soon be unable to do anything more. Threatened beforehand, as I am, with being cast out when others come, I wish all the more ardently for them. I have always had the poor on my side. Priests will be at least as charitable as they, and God will assist me through them; or, if he prefer,— and that would be more advantageous for me,— he will cause me to share his abandonment. If you deem advisable, you will assign me a place or a corner in one of the clergy-houses of the country, for which I tender you in advance my most humble thanks,— happy if I can have the consolation of Christians, dying with jesus Christ in the hands of one of his ministers.

traittement pour la 3e. fois. joubliai l année derniere de vous demender si dans les prieres publics, salut &c on dit L oraison *pro rege* &c. *Te deum* si raison Echeoit, on demende ce qui nest pas icy jusqua present. Si dans les sermens les romains peuvent jurer sur la bible protestante à cause des falsifications qui sy trouvent &c. Les protestans assistent souvent a nos sts mysteres, messes et saluts, debouts dans les temps d adoration, Elevations, Benedictions du st sacrement, ainsi quand on le porte aux malades &c. Les deux premiers commandans Mrs. Sterling et farmar [*illegible word in MS.*] priere, avoient deffendus de sy trouver a moins quon ne voulut faire comme les romains. vous pouriés peut etre obtenir du gouvernement le meme ordre. nos deux derniers commandans ne ressemblent en rien aux deux premiers. Ils m ont fait deffense de marier sans un permis que Mr Reed faisoit payer 6 piastres dont cinq pour lui et une pour son secretaire. Celui d aujourdhui ne fait payer que le secretaire. est ce la coutume en Canada de ne pas marier les Catholiques sans permission du magistrat, ou du commendant qui en fait fonctions.

Depuis que les anglois ont pris possession de ce pays cy il ny a pas encor eu de procession du st. sacrement ([*illegible words in MS.*] de lautre bord franc. Espagnole anglois) Cette année a la demende des habitans je demendai a mrs les commendans de permettre a la milice de prendre les armes selon la coutume chés les romains pour escorter le st sacrement, ce quils ont refusé. Le temps [n']etoit pas sur, et je me trouvois indisposé et fatigué de l avoir

This is on the supposition that the government would suffer my presence there; for Father harding, the superior in philadelphia,[8] wrote me last autumn that there were warnings and signs that the jesuits were about to be treated in england as in france, spain, portugal, and prussia, and he bade me farewell, fearing that he would have no other opportunity of doing so. Why am I not a great enough enemy of the devil to deserve such a treatment for the 3rd time? I forgot last year to ask you whether in the public prayers, at the benediction, etc., The orison *pro rege*, etc., is said, and the *Te deum*, if occasion arise. The question is asked Whether,— this has not hitherto happened,—when oaths are administered, roman catholics can swear on the protestant bible, owing to the falsities in it, etc. The protestants are often present at our holy mysteries, masses, and benedictions, standing during the time of the adoration, Elevation, and Benediction of the blessed sacrament, and also when it is carried to the sick, etc. The first two commandants, Messieurs Sterling and farmar,[9] [*illegible word in MS.*] prayer, had forbidden their people to attend our prayers,—at least, unless they were willing to do as the roman catholics did. You can perhaps obtain the same order from the government. Our last two commandants in no wise resemble the first two. They forbade me to marry any one without a license, for which Mr. Reed charged 6 piasters,— five being for him, and one for his secretary. The present one charges only for the secretary. Is it the custom in Canada not to marry Catholics without the permission of the magistrate, or of the commandant who fills his office?

Since the english have taken possession of this

faite de grand matin de lautre Bord a ste gennevieve je nen ai icy que dans leglise et pareillement le jour de l octave. estce la coutume en canada d y prendre les armes pour cette fête et pouriés vous nous l'obtenir. je me suis plusieurs fois trouvé embarassé, au sujet du calandrier de quebec et transport deffêtes, nayant trouvé personne qui put nous instruire. Monsieur forget navoit a nous repondre aux difficultés sinon quil ny entendoit rien, que Monseigneur leveque s'y etoit souvent perdu. 1° Ces fêtes transportés au dimanche de place telles un double qui sy trouve? 2° Celles qui ont octave le conserve telles en entier a commencer du jour au quel la fête est transportée. ou L octave est il transporté avec la fête. si la fête de st. jean transporté au 27 juin et son octave en concurrence avec loctave des apotres, lequel doit lemporter? ainsi de plusieures autres difficultés que la memoire ne me rapelle pas et qui setant fait sentir en canada mieux quicy vous auront deja mis dans l occasion de decider. je vous supplie de nous en faire part. Je ne scais encor en quoi Consiste la solemnité de la fete dont on ne peut faire loffice a cause dune autre solemnelle. un dimanche de la passion faut il prendre des ornemens Blancs pour st Joseph &c en quoi consiste la solemnité de st. thomas le dim. avant noël? &c Monsieur forget nous assuroit que la solemnité ne consistoit pas seulement dans chaumes [*i.e.*, chômes] mais peut etre encor dans les ornemens, luminaire, predications, et autres choses quil ne scavoit pas. je vous prie de nous le determiner explicitement car je suis trop Bouché, Borné pour ne rien dire de plus. et

country, there has been as yet no procession of the blessed sacrament ([*illegible words in MS.*] on the other side french, Spanish, and english). This year, at the request of the habitants, I asked messieurs the commandants to allow the militia to turn out under arms, as is the custom among roman catholics, to escort the blessed sacrament. This they refused. The weather was not settled; I was indisposed and fatigued, through having had a procession very early on the other Side, at ste. gennevieve. Here I had one only in the church, and likewise on the day of the octave. Is it the custom in canada to parade under arms for that feast, and could you obtain this for us? I have on several occasions been puzzled with reference to the quebec calendar, and the transfer of feasts, as I have found no one who could instruct me on this point. The only answer Monsieur forget could give us in our difficulties was, that he knew nothing about it, and that Monseigneur the bishop had often been at fault in the matter. 1st. Do feasts transferred to a sunday retain a double, which is marked therefor? 2nd. Do those which have an octave retain it entire, commencing from the day to which the feast is transferred? or is The octave transferred with the feast? If the feast of st. john be transferred to the 27th of june, and its octave come concurrently with the octave of the apostles, which is to have the preference? There are several other difficulties, which I cannot recollect at the moment, but which, as they have been experienced in canada more than here, have already given you an opportunity to decide them. I beg you to communicate your decision to us. I am also ignorant in what Consists the solemnity of the feast

trop diffus du fardeau trop pesant dont vous mavés chargé, et vous assure que je suis et serai toujours avec le plus profond Respect et le devouëment le plus soumis de votre grandeur

Monseigneur
Votre tres humble et
tres obeissant serviteur
S. L. Meurin
de la compagnie de Jesus

aux Ka[s] 11 de juin 1768.

whereof the office cannot be celebrated owing to another solemn feast. On a passion sunday can the White vestments be worn for st. Joseph? etc. In what does the solemnity of st. thomas consist, on the sunday before christmas? etc. Monsieur forget assured us that the solemnity consisted not only in abstaining from work, but perhaps also in the vestments, lights, sermons, and other things which he did not know. I beg you to decide for us these matters explicitly; for I am very Obtuse and Short-sighted, to say the least, and am quite overcome by the too heavy burden that you have placed on my shoulders. I assure you that I am and will ever be, with the most profound Respect and devotedness, most dutifully of your lordship,

Monseigneur,
The most humble and
obedient servant,
S. L. MEURIN,
of the society of Jesus.[10]

At Kaskias, June 11, 1768.

Lettre du P. Alain de Launay à la Révérende Mère Dépositaire des Mères Ursulines de Paris.

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Ma Très Révérende Mère
La paix de N. S. J. C.

Votre Lettre m'a fait un plaisir infini, en me rassurant sur l'état de votre Santé, qui est assez chancellante pour allarmer vos amis après un trop long intervalle. Je bénis Le Seigneur qui vous conserve pour l'avantage de la pauvre Communauté de Québec. Voilà la première année que je Suis privé des nouvelles du Supérieur de nos pères missionnaires. Il faut que ma dernière Lettre ne luy soit pas parvenue, ou, ce qui est plus probable, que la réponse ait été interceptée. Quoiqu'il en soit, vous me rendrez un service et me ferez un grand plaisir, si vous avez la bonté de vous faire informer par M^r^. De villars, auquel je présente mes respects, de l'état de nos pères en Canada et s'ils continuent a exercer librement leurs fonctions; ce qu'est devenu le procès que leur intentoient les créanciers du p. Lavalette, qui ne demandoient rien moins que de les dépouiller entièrement, comme ils y avoient réussi ailleurs; Si nos anciens missionnaires, tels que les pères Richer, S^t^. pé, &c. vivent encore. Vous ne désapprouverez pas une Sainte curiosité, qui me porte a m'interesser Singulièrement pour eux. Vous Scavez les rapports

Letter of Father Alain de Launay to the Reverend Mother Depositary of the Ursuline Mothers at Paris.

+

My Very Reverend Mother,

The peace of Our Lord Jesus Christ.

Your Letter gave me infinite pleasure by reassuring me with regard to the state of your Health, which is sufficiently delicate to cause alarm to your friends after too long an interval. I praise The Lord, who preserves you for the benefit of the poor Community in Quebec. This is the first year in which I Am without news from the Superior of our missionary fathers. My last Letter cannot have reached him; or, what is still more probable, the answer has been intercepted. In any case, you would render me a service and give me great pleasure if you would be kind enough to ascertain from Monsieur De villars — to whom I send my respects — the condition of our fathers in Canada, and whether they continue to exercise their ministry freely; what has become of the suit brought against them by father Lavalette's creditors, who asked nothing less than to despoil them completely, as they had succeeded in doing elsewhere;[3] and Whether our former missionaries, such as fathers Richer, St. pé, and others, are still living. You will not disapprove of a Holy curiosity which leads me to take a Particular interest in them. You Know the relations that

que j'avois cy-devant. Les liens de la charité, qui nous unis soient, ne sont point rompus et nous sommes toujours frères. Je vous dirai pour votre consolation que j'ai eû la satisfaction de préparer Vos Sœurs de S^t^. Malo au renouvellement des Vœux, qui se fit le 21. 9bre dernier, par une Retraite de 8. jours que je leur donnai avec l'agrément des Sup^rs^ Ecclésiastiques. Je me suis engagé a leur rendre le même service entre l'Ascension et la Pentecoste, Si le Seigneur me conserve vie et santé. J'en donnerai deux autres auparavant icy et a Dinan. Vous voyez qu'on daigne encore nous employer. Priez Dieu pour qu'il benisse le grain de la parole, qui est tombé dans une terre bien préparée. Vous nous avez toujours eté bien affectionnées a Paris; mais nos mères de S^t^. malo ne vous cèdent en rien, si même elles ne vous surpassent pas. Depuis leur etablissement dans cette ville en 1621. 2. Jesuites du College de Rennes sont venus sans interruption deux fois chaque année leur donner la Retraite. Cependant depuis notre extinction en france 1762. je suis le premier qui la leur ait donnée. C'est une Communauté très bien composée et très fervente. Si vous me mandez quelques nouvelles de nos sœurs de Québec, elles y seront sensibles et attentives.

Que voulez-vous que je vous dise au sujet de la terre d'harenvilliers? Il est facheux que le Neveu n'ait pas hérité des soins et du zele de son très digne oncle, qui pend^t^. plus de 45 ans a fait valoir les interêts de nos meres de la maniere la plus noble et la plus désintéressée. Je vois avec douleur nos pauvres meres dans un grand embarras précisement dans un temps où leurs fonds leur seroient plus

I formerly had with them. The bonds of charity that united us are not broken, and we are brothers ever. I may tell you, for your consolation, that I have had the satisfaction of preparing Your Sisters of St. Malo for the renewal of their Vows, which took place on the 21st of November last, by a Retreat of 8 days, which I preached to them with the consent of the Ecclesiastical Superiors. I promised to do them the same service between Ascension and Pentecost, If the Lord preserve my life and health. I shall preach two other retreats before then, here and at Dinan. You see that people still deign to employ us. Pray to God that he may bless the seed of the word, which has fallen on well-prepared soil. You were always well affected toward us in Paris; but our mothers of St. malo are in no wise behind you, if they do not even surpass you. From the time of their establishment in this town, in 1621, 2 Jesuits from the College in Rennes came, without interruption, twice a year to preach a Retreat to them. Nevertheless, I am the first who has, since our extinction in france, in 1762, preached one to them. This is a very well-constituted and very fervent Community. If you write me some news of our sisters in Quebec, they will appreciate it highly and receive it very attentively.

What do you wish me to tell you in connection with the land of harenvilliers? It is unfortunate that the Nephew has not inherited the care and zeal of his most worthy uncle, who for more than 45 years looked after the interests of our mothers in the most noble and disinterested manner. I observe with sorrow that our poor mothers are in a state of great embarrassment, at the very moment when

nécessaires. Je ne balancerois pas apres tant de délays et de monitions a luy ôter une procuration qu'il ne remplit pas. La difficulté est d'avoir sur les lieux quelqu'un qui puisse S'en acquitter et qui Veuille S'en charger. M. le Curé de Mesle me paroitroit mériter Votre confiance plus que tout autre, Surtout S'il est de la connoissance de M. de Villars.

Si vous me chargez de faire acquitter vos messes en partie, je m'en acquitterai avec la plus grande fidelité. Si on pouvoit les mettre a 12ˢ. ou 15ˢ. qui est le tau des prêtres de la campagne, cela seroit plus facile. mais j'en trouverai a ce que j'espere, qui, faute d'autres, s'en chargeront volontiers. J'en ai deja engagé 600. et je puis répondre pour 2400. au moins. Si vous persistez dans cette disposition, je vous indiquerai à Paris un monsieur qui recevra votre argent et me le fera compter icy. J'en prens 300. pour ma part, que je tacherai d'acquitter dans l'année. Quelques uns de mes Confreres ne se feront pas prier, et cela leur fera plaisir. Comme il paroit que chaque année, on vous donnera la même commission, nous vous prions de ne nous pas oublier. Voila sur un papier séparé ma decharge des 2400. messes que j'accepte davance, mais je ne les ferai valoir que lorsque j'aurai touché. Je vous prie d'etre bien persuadée des vœux que je forme pour votre conservãon et pour l'etat florissant de votre Sainte Communauté au renouvellement de cette année. Madᵉˡˡᵉ. de Givry, si elle est encore chez vous, voudra bien que je la félicite sur le gain du procès de Mʳ. son pere, dont je n'oublie point les attentions et les bontés, lorsqu'il me crût prêt à

their funds would be most needed by them. I would not hesitate, after so many delays and warnings, to take away a power of attorney which he does not employ. The difficulty is to get some one on the spot who could perform the duty, and be Willing to undertake it. Monsieur the Curé of Mesle would seem to me more worthy of Your confidence than any other, Especially If he be known to Monsieur de Villars.

If you charge me with the mission of getting your masses said in part, I will perform it with the greatest faithfulness. If they could be put at 12 sols or 15 sols, which is the rate for country priests, it would be easier; but I hope that I shall find some who, in default of others, will willingly undertake it. I have already made arrangements for 600, and can answer for 2,400 at least. Should you persist in this intention, I will indicate to you a gentleman in Paris who will receive your money and pay it to me here. I take 300 for my share, which I shall endeavor to say during the year. Some of my Colleagues will not need much urging, and it will give them pleasure. As it appears that the same commission will be given you every year, we beg you not to forget us. Here, on a separate piece of paper, is my acquittance for the 2,400 masses which I accept in advance; but I will negotiate the amount only when I have received the same. I beg you to be assured of my prayers for your preservation, and for the flourishing condition of your Holy Community at the beginning of the new year. Will Mademoiselle de Givry, if she be still with you, allow me to congratulate her upon the winning of his suit by Monsieur her father, whose attentions and kindness

partir pour la Martinique. C'eût eté bien dommage qu'un aussi honnête homme eut Succombé dans une affaire de cette nature. ménagez votre foible santé dans la Saison où nous sommes. Je vous prie de me donner encore de vos cheres nouvelles, si cela ne vous incomode pas. Je suis avec l'attachement le plus constant et le respect le plus sincere

ma tres Reverende mere

Votre très humble et très

obeissant Serviteur en N. S.

DE LAUNAY prêtre

a s^{t}. malo ce 24e. X^{bre} 1768.

Je viens d'apprendre que nos meres de la Visitation ont choisie pour leur Superieure Madame de Blancmenil. Je vous prie de lui faire dire combien je benis Dieu d'avoir mis a la tête de cette maison une aussi digne Superieure et que je n'oublierai jamais les bontés dont elle nous a tous honoré et auxquelles j'ai participé plus qu'aucun autre.

[Addressed: "A la Reverende Mere La Reverende mere de S^{t}. Xavier Religieuse Depositaire du Couvent des Ursulines rue S^{t}. Jacques A Paris."]

when he thought that I was about to go to Martinique I have not forgotten? It would have been a great pity had so worthy a man been Unsuccessful in an affair of that kind. Be careful of your frail health during the present Season. I beg you to give me more of your welcome news, if it be not too much trouble for you. I remain with the most constant attachment and sincere respect,

my very Reverend mother,

Your very humble and very
obedient Servant in Our Lord,
DE LAUNAY, priest.

At st. malo, December 24, 1768.

I have just learned that our mothers of the Visitation have chosen Madame de Blancmenil as their Superioress. I beg you to tell her how I praise God for having placed so worthy a Superioress at the head of that house; and that I will never forget the kindness with which she honored me, and of which I had a larger share than any one else.

[Addressed: "To the Reverend Mother, Reverend mother de St. Xavier, Religious, Depositary of the Ursuline Convent, rue St. Jacques, At Paris."]

Lettre du Père J. B. de la Brosse à Madame ——.

Ma Chere Fille,

Les deux occaſions ſur les quelles je comptois pour vous faire tenir ma première lettre m'ont manqué, & j'ai été obligé d'attendre celle du bon homme Luinau, je m'étois même déterminé a deſcendre avec lui, & vous pouvez penſer que j'aurois été bien flatté de vous voir, quand ce n'auroit été que pour peu de tems, ſur tout ſi j'avois pu eſpérer de contribuer à votre rétabliſſement, ou à votre ſoulagement; mais l'embarras de la voiture, & la crainte dans un tems de travaux de ne pas trouver d'occaſions pour remonter m'a arrêté. C'eſt vers le quinze de l'autre mois que le commis des ſept iſles doit m'envoier chercher, ſi l'hivernement à la pointe des monts a lieu, il eſt vrai que M^r^. Stuart m'a mandé que bien peu de familles ſe préſentoient, mais n'importe je ſuis lié par ma parole juſqu'a ce que je n'aye plus lieu d'y aller. M. Stuart me dit auſſi dans ſa lettre que M^r^. Lepage lui a aſſuré que j'allois hiverner à Rimouſki, et ſur cette nouvelle il paroit craindre que le printems prochain je ne me rende *encore* trop tard, mais c'eſt ſans ſujet qu'il a une telle crainte, car je n'ai rien promis à cet égard pas même à vous, à qui je n'aurois rien à refuſer, mais vous ſavez combien d'embarras, & de gêne cauſeroit un ſecond hivernement ſemblable au premier, &

Letter of Father J. B. de la Brosse to Madame ———.

My Dear Daughter,

I have been disappointed on two occasions when I hoped to send you my first letter, and was compelled to await the departure of the peasant Luinau. I had even decided to go down with him, and you may imagine how pleased I would have been to see you, even if only for a short time — especially if I could have hoped to contribute to your recovery or relief. But the difficulty of procuring a vehicle, and my fear that I might be unable to find, in the busy season, an opportunity for returning, deterred me. The agent at sept isles is to send for me about the fifteenth of next month, if the savages winter at la pointe des monts. It is true, Monsieur Stuart has written to me that very few families have presented themselves; nevertheless, I am bound by my promise until it is no longer necessary for me to go there. Monsieur Stuart also tells me in his letter that Monsieur Lepage assured him that I would pass the winter at Rimouski; and, in consequence of that information, he seems to fear that next spring I shall return *even* later. But these fears are groundless, for I have made no such promise, even to you, to whom I would refuse nothing. You know, however, what trouble and inconvenience would be Caused by a second winter passed as the first was, and how little reliance can be placed on

combien peu il y a à ſe fier à la parole d'une multitude peu fidèle à la garder. Il eſt bien vrai que pour Baptiſte votre fils il ſeroit à bien des égards plus avantageux de ne pas hiverner loin de vous, mais je ne crois pas que M^r. Lepage ait eu le conſentement de Monſeigneur l'Évêque pour cet hivernement, car ſi cela étoit, il m'auroit parlé, ou du moins m'auroit écrit à ce ſujet: parce que ſ'il me falloit hiverner à Rimouſki ne pouvant hiverner dans la maiſon du domaine, il m'auroit fallu prendre bien des précautions, et de meſures, pour hiverner dans une autre maiſon, éloignée des autres.

À l'égard de votre fils Baptiſte, ſ'il a toujours les mêmes ſentimens, et beaucoup de bonne volonté de ſervir dieu, de travailler à ſon ſalut & à celui des autres, comme il y a peu d'apparence que je deſcende à la pointe des monts, & que je le prenne en paſſant, il fera bien de ſe rendre ici le pluſtot qu'il pourra, j'ai fait venir pour lui une grammaire latine & je ſouhaite qu'il en faſſe un bon uſage: il vaudroit mieux ne rien entreprendre, que de relâcher, car ce ſeroit perdre du tems, offenſer dieu, & ſe rendre la riſée du public. Une des raiſons qui m'auroit encore porté à déſcendre maintenant, auroit été de lui faire faire toutes ces reflexions, & bien d'autres en votre préſence, mais enfin ce n'eſt plus un enfant, il doit avoir de la raiſon, & ſ'en ſervir, ſur tout dans le choix d'un état de vie où il ſ'agit de ſon bonheur même pour cette vie, et ce qui eſt encore plus important pour l'autre.

Si cependant il y avoit apparence d'hiverner à Rimouſki, alors ſ'il vous étoit utile il pourroit reſter,

the word of a multitude who are not very faithful in keeping it. It is quite true, as regards your son Baptiste, that it would be, in many respects, more advantageous for him to spend the winter not far from you; but I do not believe that Monsieur Lepage has obtained Monseigneur the Bishop's consent for that wintering; for, in that case, he would have spoken, or at least have written, to me on the subject — because, if I had to pass the winter at Rimouski, as I could not do so in the house of the domain, I would have been compelled to take many precautions, and adopt measures for wintering in another house, far from other dwellings.

With regard to your son Baptiste,—if he continue in the same feelings, and is animated with great willingness to serve God and to labor for his own salvation and for that of others, — as there is no likelihood of my going down to la pointe des monts and taking him on the way, he would do well to come here as soon as possible. I have sent for a latin grammar for him, and I trust that he will make good use of it. It would be better to undertake nothing than to be remiss; for to do so would entail loss of time, would offend God, and make oneself a public laughing-stock. One of the reasons that would also have induced me to go down at this time was, that I might lead him to make these reflections, and many others, in your presence. But, after all, he is no longer a child; he must have reason and know how to use it, especially in the choice of a calling,— in which his happiness, even in this world, is involved, and which is still more important as regards the next.

Should, however, there be any probability of my

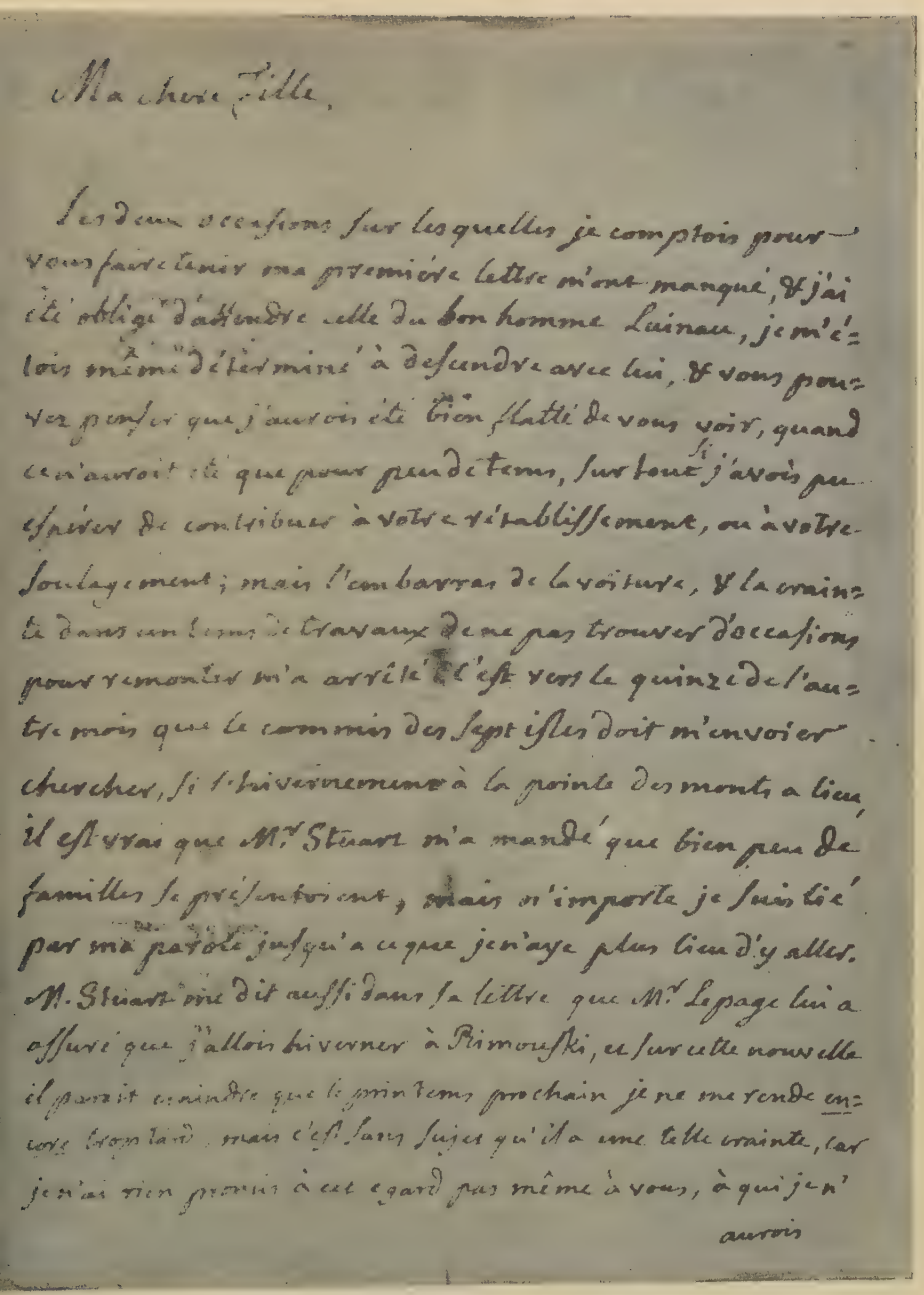
mais je vois clairement que le plus ſûr eſt de monter au pluſtôt.

Je vous prie de ſaluer pour moi toute votre famille en y comprenant Julien, et n'oubliant pas la pauvre Thérèſe, à qui je recommande non pas de ſe ſouvenir de moi, mais de ſa lecture, & des avertiſſements que je lui ai donnés, tant de fois même en votre préſence; Je penſe bien que ſi tout dépendoit de vous et d'elle que j'aurois bientôt tout ce qu'il faudroit pour hiverner près de vous. Je prie dieu qu'il vous accorde une bonne ſanté, & qu'il vous la conſerve heureuſe, & je ſuis avec bien de l'attachement, et de la reconnoiſſance

Ma chére Fille
Votre très humble, &
très obeiſſant ſerviteur.
J. B. de la Brosse
Miſſionnaire de la
comp^e. de Jéſus.

À l'Iſle verte 23. Septembre 1776.

Je vous prie de vouloir ſaluer de ma part M^r. votre frère, ſon épouſe & toute ſa famille.



Ma chere fille,

Les deux occasions sur lesquelles je comptois pour vous faire tenir ma premiere lettre m'ont manqué, & j'ai été obligé d'attendre celle du bon homme Lainau, je m'étois même déterminé à descendre avec lui, & vous pouvez penser que j'aurois été bien flatté de vous voir, quand ce n'auroit été que pour peu de tems, surtout si j'avois pu espérer de contribuer à votre rétablissement, ou à votre soulagement; mais l'embarras de la voiture, & la crainte dans un tems de travaux de ne pas trouver d'occasions pour remonter m'a arrêté. C'est vers le quinze de l'autre mois que le commis des Sept isles doit m'envoier chercher, si l'hivernement à la pointe des monts a lieu, il est vrai que M.r Stuart m'a mandé que bien peu de familles se présentoient, mais n'importe je suis lié par ma parole jusqu'a ce que j'en aye plus lieu d'y aller. M. Stuart me dit aussi dans sa lettre que M.r Lepage lui a assuré que j'allois hiverner à Rimouski, ce sur cette nouvelle il paroit craindre que le printems prochain je ne me rende encore trop tard, mais c'est sans sujet qu'il a une telle crainte, car je n'ai rien promis à cet egard pas même à vous, à qui je n'

auvois

FACSIMILE OF HANDWRITING OF J. B. DE LA BROSSE, S.J.

[His letter to Madame ——, dated l'Isle Verte, September 23, 1776.]

auroit rien à refuser mais vous savez combien d'embarras, & de gêne causeroit un second hivernement semblable au premier, & combien peu il y a à se fier à la parole d'une multitude peu fidèle à la garder. Il est bien vrai que pour Baptiste votre fils il seroit à bien des égards plus avantageux de ne pas hiverner loin de vous, mais je ne crois pas que Mr. le page ait eu le consentement de Monseigneur l'évêque pour cet hivernement, car si cela étoit, il m'auroit parlé ou du moins m'auroit écrit à ce sujet: parceque s'il me falloit hiverner à Rimouski ne pouvant hiverner dans la maison du Domaine, il m'auroit fallu prendre bien des précautions, et de mesures pour hiverner dans une autre maison, éloignée des autres.

A l'égard de votre fils Baptiste s'il a toujours les mêmes sentimens, et beaucoup de bonne volonté de servir Dieu, de travailler à son salut & à celui des autres, comme il y a peu d'apparence que je descende à la pointe des monts, & que je le prenne en passant, il fera bien de se rendre ici le plustot qu'il pourra, j'ai fait venir pour lui une grammaire latine & je souhaite qu'il en fasse un bon usage: il vaudroit mieux ne rien entreprendre, que de relâcher car ce seroit perdre du tems, offenser Dieu, & se rendre la risée du public. Une des raisons qui m'auroit encore porté à descendre maintenant, auroit été de lui faire faire toutes ces reflections, & bien d'autres en votre présence, mais enfin ce n'est plus un enfant, il doit avoir de la raison, & s'en servir, sur tout dans le choix d'un état de vie où il s'agit de son bonheur même pour cette

vie

vie [illegible] plus important pour l'autre.

De cependant il y a une apparence d'hiverner à Rimouski, alors s'il vous [illegible] mais je vois clairement que le plus sûr est de monter au plutôt.

Je vous prie de saluer pour moi toute votre famille en y comprenant Julien, et n'oubliant pas la pauvre Thérèse, à qui je recommande non pas de se souvenir de moi mais de sa lecture, & des avertissements que je lui ai donnés tant de fois même en votre présence; Je pense bien que si tout dépendoit de vous et d'elle que j'aurois bientôt tout ce qu'il faudroit pour hiverner près de vous. Je prie Dieu qu'il vous accorde une bonne santé, & qu'il vous la conserve heureuse, & je suis avec bien de l'attachement, et de la reconnoissance

Ma chère fille

Votre très humble, & très obéissant serviteur. J. B. de la Brosse
Missionnaire de la compie de Jésus.

A l'Isle verte 23. Septembre 1776.

Je vous prie de vouloir saluer de ma part Mr votre frère, son épouse & toute sa famille.

wintering at Rimouski, then, if it shall suit you, he may remain; but I see clearly that the safest way is to come up as soon as possible.

I beg you to present my respects to all your family, including Julien, and not forgetting poor Thérèse — whom I recommend to remember, not me, but her reading, and the advice that I so often gave her even in your presence. I am quite sure that, if all depended on you and her, I would soon have everything needed for passing the winter near you. I entreat God to grant you good health, and to preserve you in it; and I remain, with much attachment and gratitude,

My dear Daughter,
Your very humble and
very obedient servant,
J. B. DE LA BROSSE,
Missionary of the
society of Jesus.[12]

At Isle verte, September 23, 1776.

I beg you to present my respects to Monsieur your brother, his wife, and all his family.

CCXXXV—CCXXXVIII

DOCUMENTS OF 1781-91

CCXXXV.—Aveu et Denombrement des Terrains des Pères Jésuites en Canada, 1781-88. Par le P. Jean Joseph Casot

CCXXXVI.—Lettre du P. Augustin L. de Glapion à M. Hugues Finlay, du Conseil Législatif. Québec, Le 10 de 7bre, 1788

CCXXXVII.—Lettre du Révérend Père de Glapion à Mr. Ls. Germain [Langlois], fils. Québec, 31e. Décembre, 1789

CCXXXVIII.—Lettre de M. Joseph O. Plessis à M. —— Marchand, Principal du Collège à Montreal. Québec, 13 Mars, 1791

SOURCES: The original of Doc. CCXXXV. is in the archives of the Crown Lands office, Quebec. The originals of Docs. CCXXXVI. and CCXXXVIII. are in the archives of St. Mary's College, Montreal. Doc. CCXXXVII. we copy from the *Rapport du Comité Special de la Chambre d'Assemblée du Bas-Canada, nommé pour s'enquérir de l'état actuel de l'éducation dans la Province du Bas-Canada* (1824), pp. 163, 164.

Aveu et Denombrement des Terrains des Pères Jésuites en Canada, 1781-88.

DISTRICTS DE QUEBEC ET DE MONTREAL

Les Reverends Pères Jesuites
Du Douze Decembre GEY^c^ LXXXI

EN Procedant à la Confection du Papier Terrier du Domain du Roy, en la Province de Quebec Est Comparu au Chateau St Louis en la Ville de Quebec & pardevant Nous Frederick Haldimand, Capitaine General et Gouverneur en chef de la Province de Quebec et Territoires En dependans En Amerique, Vice Admiral et Garde du Grand Sceau d'icelle, Général et Commandant en chef des Troupes de Sa Majesté En la dite Province et Frontières &c^a^. &c^a^ &c^a^, le Révérend Pere Jean Joseph Casot, Prêtre Religieux de la Compagnie de Jesus Procureur des Missions de la dite Compagnie Etablie en cette Province et de leur College, tant dans cette Ville de Quebec que dans celle de Montreal qui au dit nom Nous a avoué et déclaré que les Reverends Peres Jesuites tiennent En Plein Fief de Sa Majesté les Fiefs et Seigneuries cy après declarés tant Suivant les Lettres Patentes d'Amortissement accordés Par Sa Majesté très Chrétienne aux dits Reverends Peres de la dite Compagnie le douze May Mil Six Cens Soixante dix huit, Sans, en vertu d'icelles, qu'ils puissent Jamais être Contraints de Mettre les dits

Acknowledgment and Enumeration of the Estates of the Jesuit Fathers in Canada, 1781-88.

DISTRICTS OF QUEBEC AND MONTREAL.

The Reverend Jesuit Fathers,
On the Twelfth of December, 1781.

WHILE Proceeding to Draw up the *Papier Terrier* of the King's Domain in the Province of Quebec, there Came and Appeared at the Chateau St. Louis in the Town of Quebec, and before Us, Frederick Haldimand, Captain-General and Governor-in-chief of the Province of Quebec and of the Territories that are the dependencies Thereof In America,[13] Vice-Admiral and Keeper of the Great Seal thereof, General and Commander-in-chief of His Majesty's Troops In the said Province and Frontiers, etc., etc., etc.,—the Reverend Father Jean Joseph Casot, Priest, Religious of the Society of Jesus, Procurator of the Missions of the said Society Established in this Province, and of their Colleges in the Town of Quebec and in that of Montreal, who in the said behalf acknowledged and declared unto Us that the Reverend Jesuit Fathers hold In Full Fief from His Majesty the Fiefs and Seigniories hereinafter enumerated, Under the Letters Patent of Amortization [*i.e.*, mortmain] granted By His most Christian Majesty to the said Reverend Fathers of the said Society on the twelfth of May, One Thousand Six Hundred and Seventy-eight,— Without, under the terms thereof, their being Ever Obliged

fiefs et Seigneuries hors de leurs mains, ni qu'ils soient tenûs pour iceux de payer à Sa Majesté aucuns devoirs et droits, donner homme Vivant et Mourant, Faire Foi et Hommage, de payer indemnité ou droit du Franc Fief et Nouveau Acquêt, que Suivant les autres Titres En vertu desquels ils poſsedent, qui Seront cy après sur chacun des dits Fiefs et Seigneuries Enoncés dans le présent Aveu et Denombrement, Savoir: PRIMO le fief et Seigneurie de Notre Dame des Anges Vulgairement appellé Charles bourg Contenant une Etendue de Terre de quatre lieues proche cette Ville de Quebec tirant vers les Montagnes de L'ouest, partie Sur la petite Riviere St Charles et partie Sur le fleuve St Laurent, qui leur a été concedé par Titre du dix Mars Mil Six Cens Vingt Six de Monsieur le Duc de Ventadour, cy devant Vice Roy en la Nouvelle France, Confirmé par la Compagnie le quinze Janvier Mil Six Cens Vingt Sept qui compose le dit Fief et Seigneurie de Notre Dame des Anges qui est d'une lieue de front Sur le dit Espace de quatre Lieues de profondeur, Joignant du Coté du Nord-Est au Fief et Seigneurie de Beauport et au Sud Ouest le Fief et Seigneurie Dorsainville, Borné pardevant, partie à la petite Riviere St Charles Et partie au Fleuve et par derrière au bout de la dite profondeur aux Terres non concedées; Sur lequel dit fief et Seigneurie, il y a une Eglise dediée à St. Charles Et un Presbitère Construits Sur un terrain d'environ quatre arpens en Superficie à L'usage du Curé Et quatre differens Domaines que se sont reservés les dits Seigneurs,

to Dispossess themselves of the said fiefs and Seigniories, or being bound, on account thereof, to pay to His Majesty any dues or rights, to furnish a Substitute, to Render Fealty and Homage, or to pay any indemnity or dues of *Franc-Fief*[14] and New Purchase otherwise than in Accordance with the other Titles In virtue whereof they hold possession, which titles shall Be hereinafter Set forth in the present Acknowledgment and Enumeration with respect to each of the said Fiefs and Seigniories, to Wit: FIRST. The fief and Seigniory of Notre Dame des Anges, Commonly called Charlesbourg, Containing an Extent of Land of four leagues near the Town of Quebec, toward the Mountains of The west, partly On the little River St. Charles and partly On the river St. Lawrence, which was conceded to them by a Deed of the tenth of March, One Thousand Six Hundred and Twenty-Six, by Monsieur the Duke de Ventadour, heretofore Vice-Roy in New France, Ratified by the Company on the fifteenth of January, One Thousand Six Hundred and Twenty-Seven, composing the said Fief and Seigniory of Notre Dame des Anges. This domain has a frontage of one league Over the said Space of four Leagues in depth, Joining on the Northeast Side the Fief and Seigniory of Beauport, and on the Southwest the Fief and Seigniory of Dorsainville; Bounded in front partly by the little River St. Charles And partly by the River [St. Lawrence], and in the rear at the end of the said depth by the unconceded Lands. On the said fief and Seigniory stands a Church dedicated to St. Charles, And a Clergy-house, Built On a lot of land about four arpents in Superficies, for The use of the Curé; And four different Domains therein are

Savoir, un de Sept Arpens Sur quarante de profondeur, dont cinquante quatre Arpens de terre en Culture, vingt en prairies et le reste en Bois debout, un idem ou metairie de deux Arpens de front Sur trente de profondeur, dont quinze Arpens en culture, cinq en prairies et le reste en bois debout, la dite Métairie appellée le Passage ou les dits Revérends Pères Font Entretenir un Baq; un idem de Vingt Arpens de terre en Superficie tous en prairies. Un autre Domaine de Sept Arpens deux perches de Front Sur cinquante de profondeur, dont Cent Arpens en culture, Soixante en prairies et le rest[e] en bois debout. Que dans ce Fief et Seigneurie Est un arriere Fief, appellé Fief Begon appartenant aujourd'hui à Charles Stewart Ecuyer de la consistance de quatre Arpens quelques perches de front Sur le fleuve jusques à Vingt quatre Arpens de profondeur au bout desquels le dit arrière fief est de Sept Arpens de front Sur toute la profondeur du dit fief et Seigneurie, chargé envers les dits Reverends peres Seigneurs Feodaux de la Foye et hommage, avec une année de Rachat à chaque Mutation de possesseur, et le relief en cas de Vente, Sur lequel arrière fief Sont deux Domaines, le premier Sur le bord du fleuve de la Largeur du dit Arriere Fief Sur la dite profondeur de vingt quatre Arpens, Sur lequel il y a un Maison à deux étages en pierre, une Grange et un étable, Vingt arpens de terre en Culture Et quatre Vingts en prairies, le Second de dix arpens de large y compris une Terre en Roture, Sur la profondeur du dit fief et Seigneurie, Sur lequel Sont

reserved by the said Seigniors for themselves, to Wit: one of Seven Arpents By forty in depth, whereof fifty-four Arpents are under Cultivation, twenty in meadow, and the remainder in standing Timber; one *idem*, or farm, of two Arpents in front By thirty in depth, whereof fifteen Arpents are under cultivation, five in meadow, and the remainder in standing timber,— the said Farm being called "the Passage,"— where the said Reverend Fathers Cause a Scow to be Kept as a ferry; one *idem* of Twenty Arpents of land in Superficies, all in meadow. Another Domain of Seven Arpents two perches in Front By fifty in depth, whereof One Hundred Arpents are under cultivation, Sixty in meadow, and the remainder in standing timber. That in the said Fief and Seigniory Is an *arriere-Fief*,[15] called Fief Begon, at present belonging to Charles Stewart, Esquire, containing four Arpents and some perches of frontage On the river [St. Lawrence], to a depth of Twenty-four Arpents at the end, whereof the said *arrière-fief* is Seven Arpents in front By the whole depth of the said fief and Seigniory. The said *arrière-fief* is subject to Fealty and homage to the said Reverend fathers, the Feudal Seigniors, with the right of one year's Redemption at each Change of owner and relief in case of Sale. On the said *arrière-fief* Are two Domains; the first On the bank of the river [St. Lawrence], of the Width of the said *Arriere-Fief* By the said depth of twenty-four Arpents, On which are a two-story stone House, a Barn, and a stable, Twenty arpents of land under Cultivation, And Eighty arpents in meadow. The Second Domain is ten arpents in width, including a Land held *en Roture*, By the depth of the said fief and

les mêmes Batimens que Sur le premier, Un Verger d'environ trois Arpens en Superficie complanté d'Arbres Fruitiers, douze Arpens en Culture et quatre en prairies, le reste en bois debout, les habitans Censitaires relevans du dit Arriere Fief, seront denommes cy apres à leur Rang. A Observer que l'isle aux Ruaux Située dans le Fleuve St Laurent qui a été concedée aux dits Reverends Peres en Fief et Seigneurie comprise dans les lettres Patentes de Sa Majesté très Chretienne du Vingt Mars Mil Six Cens soixante huit, dépend du dit Fief et Seigneurie de Notre Dame des Anges et releve du Manoir Seigneurial qu'ils ont concédé à Feu Monsieur Maitre Guillemin cy devant Conseiller au Conseil Supérieur de la Nouvelle France Moyennant Quinze livres de rente et deux Deniers de Cens, que cette Ile a changé de Main &c, dont ils ne connaissent point L'actuel Detempteur, n'en étant point payé et N'ayant reçu depuis la Conquête aucun droits de lods et Ventes des differentes mutations. SECUNDO, Le Fief et Seigneurie St Gabriel communement connu Sous les Noms d'ancienne et Jeune Lorette, contenant une Lieue et demie de front Sur dix de profondeur donné aux dits Reverends peres par Robert Giffart Ecuyer Seigneur de Beauport et Dame Marie Renouard Son Epouse, par acte de donnation Entre Vifs passé devant Paul Vachon, Notaire, à Quebec, le deux Novembre Mil Six Cent Soixante Sept et daté par erreur du onze du dit Mois dans les Lettres d'amortissement Que pour L'intelligence de la dite lieue et demie de front, telle qu'elle est cy dessus désignée, conforme-

Seigniory, On which the Buildings Are the same as On the first; it contains An Orchard of about three Arpents in Superficies planted with Fruit-Trees, twelve Arpents under Cultivation, and four in meadow, the remainder in standing timber. The resident *Censitaires*, the dependents of the said *Arriere-Fief*, will be hereinafter enumerated in their Place. It is to be Observed that isle aux Ruaux, Situate in the River St. Lawrence, which was conceded to the said Reverend Fathers as a Fief and Seigniory,—comprised in the letters-Patent of His most Christian Majesty dated the Twentieth of March, One Thousand Six Hundred and sixty-eight,—is a dependency of the said Fief and Seigniory of Notre Dame des Anges, and a dependency of the Seigniorial Manor; that they conceded it to the Late Monsieur Maitre Guillemin, heretofore Councilor in the Superior Council of New France, for and in Consideration of a rent of Fifteen livres and a *Cens* of two Deniers; that the said Island has changed Hands, etc., and they do not know The present Possessor, as they have not been paid by him, and, since the Conquest, have received no dues of *lods et Ventes* at the various changes of ownership. SECOND. The Fief and Seigniory of St. Gabriel, commonly known Under the Names of ancienne and Jeune Lorette, containing a League and a half in front By ten in depth, given to the said Reverend fathers by Robert Giffart, Esquire, Seignior of Beauport, and Dame Marie Renouard, His Wife, by deed of gift *Inter Vivos* passed before Paul Vachon, Notary, at Quebec, on the second of November, One Thousand Six Hundred and Sixty-Seven, and, by error, dated the eleventh of the said Month in the Letters of

ment aux dites Lettres d'amortiſsement, il faut observer que le dit Giffart obtint de la Compagnie de la Nouvelle France, un premier titre de Concession en date du Seize Avril Mil Six Cent quarrante sept de deux lieues de Terre En la Nouvelle France à prendre en Mêmes Endroits de Sa première Concession, En rengeant icelle ou de proche en proche autant qu'il Se pourrait Faire Sur dix Lieues de profondeur, dans les terres vers le Nord-Ouest, pour en jouir par lui en toute propriété, Justice et Seigneurie et tenir les choses Sus-dites à Foy et hommage que lui, Ses Successeurs ou ayans Cause Seront tenus de porter au Fort St Louis à Quebec conformément à la Coûtume de la Prevôté et Vicompté de Paris et à la charge que les appellations des Juges qu'il pouroit y établir, reſsortiront nüement au Parlement ou Cour Souveraine qui Sera cy après Erigée au nom de la dite Compagnie à Quebec ou ailleurs: Mais qu'attendu que le dit Giffart n'a pû Jouir du Contenû en la dite première Concession, parcequ'il Se trouvoit borné d'un Coté aux terres Concédées aux dits Reverends peres et d'autre Coté à celles concedées à la Compagnie de Beaupré, il pria la dite Compagnie à fin que la dite première concession ne lui fut inutile, de la transmetre et accorder en autre endroit encor non Concedé, Soit au Nord, Soit au Sud, en consequence de quoi il en obtint un Second titre de Concession en date du Quinze May au dit An Mil Six Cent quarante Sept de la même quantité de terre exprimée par la dite premiere Concession à prendre de proche et en lieux non Con-

mortmain. But, in order to understand the said league and a half of frontage as above set forth according to the said Letters of mortmain, it should be observed that the said Giffart obtained from the Company of New France a first Concession deed, dated the Sixteenth of April, One Thousand Six Hundred and forty-seven, of two leagues of Land In New France, to be taken at the Same Place as His first Concession, ranging gradually beside the same as much as possible To a depth of ten Leagues, in the interior, toward the Northwest; to enjoy the same himself in full ownership, Justice, and Seigniory, and to hold the Same by Fealty and homage, which he, His Successors or Assigns, Should be bound to tender at Fort St. Louis at Quebec, in accordance with the Custom of the Prevôté and Vicompté of Paris,[16] and subject to the condition that the appeals from the Judges whom he might appoint there should lie immediately to the Parliament, or to the Sovereign Court that Should hereafter be Erected in the name of the said Company at Quebec or elsewhere. But inasmuch as the said Giffart was unable to Enjoy the Contents of the said first Concession because he was bounded on one Side by the lands Conceded to the said Reverend fathers and on the other Side by those conceded to the Company of Beaupré, he begged the said Company, in order that the said first concession might not be useless to him, to transfer and grant it in another place not yet Conceded, Either to the North Or to the South. In consequence thereof, he obtained from the company a Second deed of Concession, dated the Fifteenth of May in the said Year One Thousand Six Hundred and forty-Seven, of

cedés, Soit au Nord Soit au Sud, ainsi qu'elle Seroit designée par Monsieur de Montmagny, lors Gouverneur en la Nouvelle France et que par la dite donnation entre Vifs du dit Giffart et Son Epouse, Etant ensuite du dit premier Titre de Concession, ils n'ont donné aux dits Reverends Peres que la dite lieue et demie cy dessus dans les dites deux Lieues de front, le dit Giffard et Son Epouse ayant reservé la demie lieue de Surplus comme l'ayant donné et Concedée aux Dames Religieuses de L'Hotel Dieu de Quebec, laquelle lieue et demie de terre de front Sur dix lieues de profondeur, compose aujourd'hui le dit Fief et Seigneurie St Gabriel Situé dans les Terres à une lieue et demie du Fleuve qui est le bout de la profondeur du fief et Seigneurie de Silleri appartenant aux dits Reverends peres; tenant le dit fief et Seigneurie St Gabriel du Coté du Nord Est aux Dames Religieuses de L'Hotel Dieu, à Cause de la dite demie lieue à Elles donnée par le dit Giffard et Son Epouse, qui releve quant à la Justice du dit Fief St Gabriel, comme en ayant été demembré, par le dit Giffard, et du Coté du Sud-ouest au Fief et Seigneurie de Champigny appartenant aux héritiers Peuvret, représenté par le Sieur Duchesnay Sur lequel Fief et Seigneurie les dits Reverends peres ont un Domaine de quatre ou cinq arpens environ en Superficie et deux Eglises dédiées à Notre Dame de Lorette ainsi que deux presbitères, construits Sur des Terreins chacun de trois arpens de Superficie à L'usage des Curés. TERTIO. Le Fief et Seigneurie de Belair, autrement la Montagne à Bonhomme,

the same extent of land set forth in the said first Concession, to be taken close by and in places not yet Conceded, Either to the North or to the South, as might Be indicated by Monsieur de Montmagny, then Governor of New France; and by the said deed of gift *inter Vivos* by the said Giffart and His Wife, Being subsequent to the said first Deed of Concession, they gave to the said Reverend Fathers the said league and a half above mentioned out of the said two Leagues of frontage,—the said Giffard and His Wife having reserved the Surplus half-league as having been given and Conceded to the Religious Ladies of The Hotel Dieu of Quebec. The said league and a half of land in front By ten leagues in depth now forms the said Fief and Seigniory of St. Gabriel, Situate Inland at a distance of a league and a half from the River [St. Lawrence], which is the end of the depth of the fief and Seigniory of Silleri, belonging to the said Reverend fathers. The said fief and Seigniory of St. Gabriel adjoins on the Northeast Side the Religious Ladies of The Hotel Dieu, on Account of the said half league given to Them by the said Giffard and His Wife,—which, as regards Justice, is a dependency of the said Fief of St. Gabriel, through having been separated from it by the said Giffard,—and on the Southwest Side the Fief and Seigniory of Champigny, belonging to the heirs Peuvret, represented by the Sieur Duchesnay. On the aforesaid Fief and Seigniory the said Reverend fathers have a Domain of about four or five arpents in Superficies and two Churches dedicated to Our Lady of Lorette as well as two clergy-houses, built On lots of Land each consisting of three arpents in Superficies, for The use of the Curés. THIRD.

Contenant une lieue de Front Sur deux lieues ou environ de profondeur, Situé au bout de la profondeur du Fief et Seigneurie Demaure ou St Augustin, tirant vers la Rivière Jacques Cartier, Borné au Sud ouest au fief et Seigneurie de Neuville ou pointe aux trembles et d'autre Coté au Nord-est au Fief et Seigneurie de Gaudarville, d'un bout au Sud-est par le devant à la dite Seigneurie de Demaure ou St. Augustin et d'autre bout au Nord Ouest à la Riviere Jacques Cartier qui leur appartient à cause des differentes acquisitions qu'ils en ont fait des heritiers et representans de feu Guillaume Bonhomme, à qui le dit Fief et Seigneurie appartenoit pour lui avoir été Concedé par Messieurs de la Barre et Demeules Gouverneur General et Intendant de la Nouvelle France le Vingt quatre Novembre Mil Six Cent quatre vingt deux, pour par lui, Ses hoirs ou ayans cause en Jouir à l'avenir à titre de Fief et Seigneurie, haute, Moyenne et Basse Justice, avec droit de chasse et de pêche dans L'Etendue des dits Lieux à la charge de la Foy et hommage à rendre et porter au Chateau St Louis de Quebec, duquel il delivrera [*sc.* relevera] aux droits et redevances accoutumés Suivant la coutume; que les appellations du Juge qui y Sera etabli reſsortiront à la Prevôté de Quebec; de tenir et faire tenir Feu et Lieu par Ses Tenanciers; de Conserver et faire conserver les Bois de Chêne qui Se trouveront propres à la Construction des Vaisseaux, de donner avis au Roy ou à Ses Gouverneurs des Mines, Minieres, ou Mineraux, Si aucuns Se trouvent dans l'etendue des dits Lieux et

The Fief and Seigniory of Belair, otherwise la Montagne à Bonhomme, Containing a league in Front By two leagues or thereabout in depth, Situate at the end of the depth of the Fief and Seigniory of Demaure or St. Augustin, running toward the Jacques Cartier River.[17] The said Fief and Seigniory is Bounded on the Southwest by the fief and Seigniory of Neuville, or pointe aux trembles; and on the other Side, to the Northeast, by the Fief and Seigniory of Gaudarville; at one end, to the Southeast, in front by the said Seigniory of Demaure or St. Augustin; and at the other end, to the Northwest, by the Jacques Cartier River; which belongs to them in consequence of the various purchases that they have made of the same from the heirs and representatives of the late Guillaume Bonhomme, to whom the said Fief and Seigniory belonged through its having been Conceded to him by Messieurs de la Barre and Demeules, Governor-General and Intendant of New France, on the Twenty-fourth of November, One Thousand Six Hundred and eighty-two,—the same to be thereafter held by him, His heirs and Assigns as a Fief and Seigniory with superior, Mean, and Inferior Jurisdiction; with the right of hunting and fishing within The Limits of the said Grant, on condition of rendering Fealty and homage at the Chateau St. Louis in Quebec, of which the said fief was to be held on payment of the ordinary dues According to the custom. The concession also stipulated that the appeals from the Judge who should Be appointed there should lie to the Prevôté of Quebec; that they should keep, and cause Their Tenants to keep, House and Home thereon; to Preserve, and cause to be preserved, the

de laisser et faire laisser tous chemins et passages neceſsaires; lequel titre de Concession a Eté confirmé par arrêt du Conseil d'Etat du Roy le quinze Avril Mil Six Cent quatre vingt quatre; duquel Fief et Seigneurie le Reverend Pere Claude Dupuy, procureur des Missions et College de la dite Compagnie a rendu Foi et hommage à Sa Majesté très Chrétienne entre les Mains de Monsieur Hocquart cy devant Intendant en la Nouvelle France le huit Avril Mil Sept Cent trente trois; Sur lequel dit Fief et Seigneurie il y a un Domaine établi contenant Neuf Arpens de front Sur la profondeur du dit Fief et Seigneurie, dont Cinquante arpens en Culture, Vingt en prairies et le reste en bois de bout. QUARTO. Le Fief et Seigneurie de Sillery Situé Sur le bord du Fleuve St Laurent Contenant une Lieue de front Sur une Lieue et demi ou environ de profondeur, Jusques au fief et Seigneurie St Gabriel qui le termine par derrière, tenant du Coté du Nord est à la pointe de puiseau et la ligne qui Separe le dit Fief et Seigneurie d'avec celui de St Michel appartenant à Meſsieurs les Ecclesiastiques du Seminaire de Quebec, Et du Coté du Sud-ouest au Fief et Seigneurie de Gaudarville avec droit de moyenne et Basse Justice et de pêche à Eux appartenant par titre de concession qui leur en a été accordé par Messieurs de Callieres et Bochard de Champigny cy devant Gouverneur General et Intendant en la Nouvelle France le Vingt trois Octobre Mil Six Cent quatre Vingt dix Neuf, au bas duquel Titre est L'approbation de Sa Majesté tres Chretienne de la dite Concession

Oak Timber thereon suitable for Building Vessels; to give notice to the King or to His Governors of any Mines, Mining-places, or Minerals that might be found throughout the extent of the said Lands; and to leave, and cause to be left, all roads and passages that might be necessary. The said deed of Concession Was ratified by an order of the King's State Council, on the fifteenth of April, One Thousand Six Hundred and eighty-four; for which said Fief and Seigniory, Reverend Father Claude Dupuy, procurator of the Missions and College of the said Society, rendered Fealty and homage unto His most Christian Majesty in the Hands of Monsieur Hocquart, heretofore Intendant in New France, on the eighth of April, One Thousand Seven Hundred and thirty-three. On the aforesaid Fief and Seigniory a Domain is established, containing Nine Arpents in front By the depth of the said Fief and Seigniory, whereof Fifty arpents are under Cultivation, Twenty are in meadow, and the remainder in standing timber. FOURTH. The Fief and Seigniory of Sillery, Situate On the bank of the River St. Lawrence, Containing a League in front By a League and a half or thereabout in depth, To the fief and Seigniory of St. Gabriel, which abuts on it in rear; adjoining on the Northeast Side la pointe de puiseau, and the line Dividing the said Fief and Seigniory from that of St. Michel, belonging to Messieurs the Ecclesiastics of the Seminary of Quebec; And on the Southwest Side the Fief and Seigniory of Gaudarville, with the right of mean and Inferior Jurisdiction and of fishing belonging to Them under the concession granted to them by Messieurs de Callieres and Bochard de Champigny, heretofore Governor-General

en date du Six May Mil Sept Cent deux; Sur lequel Fief et Seigneurie Sont deux Arrieres Fiefs relevans de lui Savoir, Celui de Monceaux appartenant au Sieur Charles Auguste Reaume Contenant Sept Arpens de Front Sur environ quarante Cinq ou Cinquante de profondeur, Chargé envers le Seigneurial Manoir du dit Fief de la Foy et Hommage aux droits et redevances prescrits par la coutume; Et Celui nommé Ste Ursule appartenant aux Dames Religieuses Ursulines de Quebec, contenant deux Cens cinquante trois Arpens en Superficie, Sans aucune Charge que la continuation de leur bonne Volonté et Charité Envers les enfans des Sauvages et de donner un Simple Aveu et Denombrement des dites Terres aux dits Reverends Peres de Vingt ans en Vingt ans. Un Domaine contenant Cent Arpens en Superficie affermé au Sieur Jean Bondfield et une Eglise et Presbitère Sur un Terrain de quatre Arpens en Superficie à L'usage du Curé. QUINTO. Le Fief et Seigneurie de Batiscan d'environ deux Lieues de Front Sur le fleuve St Laurent Sur Vingt Lieues de profondeur Joignant d'un Coté au Nord est au Fief et Seigneurie Ste Marie et du Coté du Sud-Ouest au Fief et Seigneurie de Champlain, pardevant le fleuve St Laurent et par derriere les terres non concedées aux dits Reverends Peres appartenant comme leur ayant été donné par Monsieur Jacques de la Ferté, Conseiller, auMonier Ordinaire du Roy, Abbé de Ste Magdaleine, L'un des Messieurs de la Compagnie de la Nouvelle France, par Acte de donnation entre Vifs passé devant Cousinet et Bergeon Notaires

and Intendant of New France on the Twenty-third of October, One Thousand Six Hundred and Ninety-Nine. At the foot of the said Deed is The approval by His most Christian Majesty of the said Concession, dated the Sixth of May, One Thousand Seven Hundred and two. On which Fief and Seigniory Are two *Arriere-Fiefs*, being dependencies thereof, to Wit: That of Monceaux, belonging to Sieur Charles Auguste Reaume, Containing Seven Arpents in Front By about forty-Five or Fifty in depth, Subject, in favor of the Seigniorial Manor of the said Fief, to Fealty and Homage on payment of the dues prescribed by custom; And That named Ste. Ursule, belonging to the Religious Ursuline Ladies of Quebec, containing two Hundred and fifty-three Arpents in Superficies, Without any other Condition than the continuance of their good Will and Charity Toward the children of the Savages, and of giving a Mere Acknowledgment and Enumeration of the said Lands to the said Reverend Fathers every Twenty years. There is also a Domain containing One Hundred Arpents in Superficies, leased to Sieur Jean Bondfield, and a Church and Clergy-house On a lot of Land four Arpents in Superficies, for The use of the curé. FIFTH. The Fief and Seigniory of Batiscan, about two Leagues in Front On the river St. Lawrence, By Twenty Leagues in depth; Adjoining on one Side, to the Northeast, the Fief and Seigniory of Ste. Marie, and on the Southwest Side the Fief and Seigniory of Champlain; in front the river St. Lawrence, and in rear the unconceded lands; belonging to the said Reverend Fathers through having been given them by Monsieur Jacques de la Ferté, Councilor, Chaplain-in-Ordinary to the King, Abbé

au Chatelet de Paris le treize Mars Mil Six Cent trente Neuf Sur lequel Fief et Seigneurie il y a un Moulin Nouvellement construit et qui n'est point encor achevé et une Eglise et un Presbitere Sur un terrain de deux Arpens en Superficie à L'usage du Curé, Un Arriere Fief contenant un quart de lieue de Front au defsus de la riviere Champlain Sur une lieue de profondeur pofsedé par les heritiers La Touche de Champlain chargé envers les dits Reverends Peres de la Foy et hommage Suivant la Coutume, dont les habitans censitaires qui en dependent Seront declarés à leur rang dans le présent Aveu et Denombrement. Sexto. Le Fief et Seigneurie du Cap de la Magdelaine contenant deux lieues de Front le long du fleuve St Laurent depuis le Cap Nommé les trois Rivières en descendant le dit Fleuve Jusqu'à L'androit où les dites lieues Peuvent S'etendre Sur Vingt Lieues de profondeur, les dites deux lieues Situées du Coté du Nord du dit fleuve. Et en icelles comprises les bords des Rivieres et Prairies qui Sont sur le dit Fleuve et Sur les dites Trois Rivières, aux dits Reverends Peres appartenans comme leur ayant été donnés par le même Sieur Jacques de la Ferté, Abbé de la Magdeleine, par Contrat de Donnation entre Vifs passé devant Fieffé et Duchesne Notaires au Chatelet de Paris le Vingt Mars Mil Six Cent Cinquante un, Sur lequel Fief et Seigneurie il y a une Eglise et un Presbitere Sur un terrain de trois Arpens en Superficie à L'usage du Curé; Deux Arrieres Fiefs, en outre des dites deux lieues de front Sur Vingt lieues de profondeur: le premier d'une demie lieue de front

de Ste. Magdaleine, one of the Gentlemen of the Company of New France, by Deed of gift *inter Vivos* passed before Cousinet and Bergeon, Notaries at the Chatelet in Paris, on the thirteenth of March, One Thousand Six Hundred and thirty-Nine. On the said Fief and Seigniory is a Mill, Newly built and not yet finished; also a Church and a Clergy-house On a lot of land two Arpents in Superficies, for The use of the Curé; and An *Arriere-Fief* containing a quarter of a league in Front, above the Champlain river, By a league in depth, owned by the heirs La Touche of Champlain, subject, in favor of the said Reverend Fathers, to Fealty and homage According to Custom. The resident *censitaires* who are the dependents thereof Will be named, in their place, in the present Acknowledgment and Enumeration. SIXTH. The Fief and Seigniory of Cap de la Magdelaine, containing two leagues in Front on the river St. Lawrence, from the Cape Called les trois Rivières, descending the said River, To The spot whither the said leagues May extend, By Twenty Leagues in depth,—the said two leagues being Situate on the North Side of the said river. And therein are included the banks of the Rivers and the Meadows on the said River and On the said Three Rivers, the same belonging to the said Reverend Fathers through having been given to them by the same Sieur Jacques de la Ferté, Abbé de la Magdeleine, by Deed of Donation *inter Vivos* passed before Fieffé and Duchesne, Notaries, at the Chatelet of Paris, on the Twentieth of March, One Thousand Six Hundred and Fifty-one. On the said Fief and Seigniory are a Church and a Clergy-house On a lot of land three Arpents in Superficies, for The use of

Sur deux Lieues de profondeur Concedé à Feu Jacques Hertel Sieur de la Frenaye, appartenant à un Nommé Chartier chargé Envers les dits Reverends Peres de la Foy et Hommage Suivant la Coutume: Le deuxieme d'une demie lieue de Front Sur la meme profondeur de deux lieues concedé à Feu Nicolas Marsolet Sieur de St. Agnan, chargé egalement envers les dits Reverends Peres de la Foy et hommage Suivant la coutume: la dite étendue de deux lieues de front Sur Vingt lieues de profondeur composant avec les deux arrieres Fiefs de demie lieue chacun de front Sur deux lieues de profondeur le dit Fief et Seigneurie du Cap de la Magdeleine Situé au Nord du Fleuve St Laurent, Joignant en total au Nord-est au Fief et Seigneurie de Champlain Et au bout de la profondeur du dit Fief Champlain aux terres non concedées et au Sud'Ouest au Cap et Terres des Trois Rivières; Sur lequel Fief et Seigneurie Est un troisième Arriere Fief d'un quart de lieue de front Sur une demie lieue de profondeur, Borné au Nord Est à L'arriere Fief Marsolet et au Sud'ouest au premier Censitaire du dit Fief et Seigneurie pofsedé par les heritiers de Joseph Rivard, à la charge de la Foy et Hommage envers les dits Reverends Peres et de payer un Marc d'argent à chaque mutation de pofsefseur, les habitans censitaires des dits trois arrieres Fiefs seront déclarés a leur Rang dans le dit Aveu et Denombrement: les dits Six Fiefs et Seigneuries Sis et Situés dans le district de Quebec. Septimo. Le Fief et Seigneurie aux dits Reverends Peres appartenant Sis Vers les trois Rivières de Vingt

the Curé, and Two *Arriere-Fiefs* in addition to the said two leagues in front By Twenty leagues in depth: the first, half a league in front By two Leagues in depth, Conceded to the Late Jacques Hertel, Sieur de la Frenaye, belonging to one Chartier, subject, in Favor of the said Reverend Fathers, to Fealty and Homage According to Custom; The second, half a league in Front By the same depth of two leagues, conceded to the Late Nicolas Marsolet, Sieur de St. Agnan, also subject, in favor of the said Reverend Fathers, to Fealty and homage According to custom. The said extent of two leagues in front By Twenty leagues in depth forms, with the two *arriere-Fiefs*, each of half a league in front By two leagues in depth, the said Fief and Seigniory of Cap de la Magdeleine, Situate on the North bank of the River St. Lawrence, Adjoining for the entire distance on the Northeast the Fief and Seigniory of Champlain, And, at the end of the depth of the Fief Champlain, the unconceded lands; and on the Southwest the Cape and Lands of Three Rivers. On the said Fief and Seigniory Is a third *Arriere-Fief*, of a quarter of a league in front By half a league in depth, Bounded on the Northeast by The *arriere-Fief* Marsolet, and on the Southwest by the first *Censitaire* of the said Fief and Seigniory possessed by the heirs of Joseph Rivard, subject to Fealty and Homage toward the said Reverend Fathers, and to the payment of a silver Mark at each change of owners. The resident *censitaires* of the said three *arriere-Fiefs* will be named in their Place in the said Acknowledgment and Enumeration,—the said Six Fiefs and Seigniories being Situate in the district of Quebec. SEVENTH. The Fief and Seigniory

trois Arpens de front Sur le Fleuve St Laurent Sur Vingt Cinq Arpens de profondeur, borné du Coté du Nord Est à la commune des trois Rivieres et au Sud'Ouest à la Censive du Roy et de quatre vingt Seize Arpens en Superficie, Etant au bout de la profondeur des Ving Cinq Arpens que contient la dite Commune, Borné du Coté du Nord Est à Monsieur le Chevalier de Niverville Et du Cote du Sud'Ouest au Marquisat Dusablé, par le devant au Sud est à la profondeur de la dite Commune et par derrière au Nord Ouest à la Censive du Roy aux dits Reverends Peres appartenant comme compris dans les Lettres d'Amortiſsement de Sa Majesté tres Chrétienne du douze May Mil Six Cent Soixante dix huit. Octavo. Le Fief et Seigneurie de L'Ile de St. Christophe étant au Milieu de la Riviere des trois Rivieres contenant quatre Vingt Arpens ou environ, Eloigné d'une demie lieue tant du Cap des Trois Rivières que du Cap de la Magdeleine, ayant du Coté du Sud L'Ile Sauvage et Claude David; du Cote du Nord L'Ile du Sieur Boucher et du Côté de L'Est L'Ile de la Potterie à Eux appartenant pour leur avoir été Concedé par Monsieur de Lauzon cy devant Gouverneur General en la Nouvelle France le Vingt Octobre Mil Six Cent Cinquante quatre pour en Jouir par eux en franche aumône en perpétuité Sans aucune charge. Nono. Le Fief & Seigneurie Vulgairement nommé de Pachirigny Situé en la Ville des trois Rivieres, consistant d'une part en quatre perches de terre de front Sur huit perches de profondeur Concédé par Monsieur Montmagny Ci-devant Gouverneur General en la Nouvelle France à

belonging to the said Reverend Fathers Situate and being Near three Rivers, Twenty-three Arpents in front On the River St. Lawrence By Twenty-Five Arpents in depth; bounded on the Northeast Side by the common of three Rivers, and on the Southwest by the King's *Censive*,[18] and being ninety-Six Arpents in Superficies, Being at the end of the depth of the Twenty-Five Arpents contained in the said Common, Bounded on the Northeast Side by Monsieur the Chevalier de Niverville, And on the Southwest side by the Dusablé Marquisate; in front, to the Southeast, by the depth of the said Common; and in rear, to the Northwest, by the King's *Censive*, belonging to the said Reverend Fathers as being included in the Letters of Mortmain of His most Christian Majesty, of the twelfth of May, One Thousand Six Hundred and Seventy-eight. EIGHTH. The Fief and Seigniory of The Island of St. Christophe, in the Middle of the River of three Rivers, containing Eighty Arpents or thereabout, half a league Distant both from Cap des Trois Rivières and from Cap de la Magdeleine,—having on the South Side L'Ile Sauvage and Claude David; on the North Side L'Ile du Sieur Boucher, and on The East Side L'Ile de la Potterie. The said Island belongs to Them through having been Conceded to them by Monsieur de Lauzon, heretofore Governor-General in New France, on the Twentieth of October, One Thousand Six Hundred and Fifty-four, to be Held by them in frankalmoigne forever, subject to no condition whatsoever. NINTH. The Fief and Seigniory Commonly called that of Pachirigny, Situate in the Town of three Rivers, consisting on the one part of four perches of land in front By eight perches in depth,

Feu Pachirigny Capitaine Sauvage dans le dit lieu des Trois Rivières et d'autre part en vingt toises en quarré d'augmentation concedées au même Pachirigny par Monsieur Daillebout aussi Cy devant Gouverneur en la Nouvelle France, les dites deux portions de terres contigues et tenantes en leur totalité du Cote du Nord Est à la Rue St Louis, du Cote du Sud'-Ouest à la Rue St Antoine, par le devant au Sud-Est a la rue qui Sépare le dit Fief d'avec les fortifications de la dite Ville, Et par le derriere au Nord'Ouest à la rue Notre Dame, A Titre du Fief et Seigneurie, haute Moyenne et Basse Justice, appartenant aux dits Reverends Peres comme leur ayant été concedé après la mort du dit Pachirigny, par Messieurs de Callieres et Bouchard de Champigny, Gouverneur General et Intendant, le Vingt trois Octobre Mil Six Cent quatre vingt dix neuf avec le Fief et Seigneurie de Sillery cy dessus expliqué approuvé par Sa Majesté tres Chrétienne le Six May Mil Sept Cent deux Sur lequel Fief et Seigneurie les dits Reverends peres N'ont aucun Domaine, Mais ou il y a une place de quatre vingt Six pieds et demi de Front Sur la dite Rue Notre Dame Sur Cent deux pieds de profondeur en revenant vers le Sud'-Est laquelle place Est resté Jusqu'a présent en cet Etat attendu que le Corps de Garde Occupoit anciennement une Grande Maison Située Sur la dite place et dont les dits Reverends Peres n'ont point disposé Malgré la Translation qui a été faite dans le temps du Gouvernement François du dit ancien Corps de Garde près le Gouvernement ou il a été construit aux frais de Sa Majesté tres Chretienne un Batiment a cet Effet. Decimo. Le Fief et Seigneurie

Conceded by Monsieur Montmagny Heretofore Governor-General in New France, to the Late Pachirigny, a Savage Captain in the said place of Three Rivers; and on the other part of twenty toises square, the augmentation granted to the same Pachirigny by Monsieur Daillebout, also Heretofore Governor in New France,—the said two portions of lots being contiguous and adjoining throughout, on the Northeast Side to St. Louis Street, and on the Southwest Side to St. Antoine Street; in front, to the Southeast, to the street Separating the said Fief from the fortifications of the said Town; And in rear, to the Northwest, to Notre Dame street,—As a Fief and Seigniory, with superior, Mean, and Inferior Jurisdiction. The said Fief and Seigniory belongs to the said Reverend Fathers through having been conceded to them, after the death of the said Pachirigny, by Messieurs de Callieres and Bouchard de Champigny, Governor-General and Intendant, on the Twenty-third of October, One Thousand Six Hundred and ninety-nine, with the Fief and Seigniory of Sillery above described; approved by His most Christian Majesty on the Sixth of May, One Thousand Seven Hundred and two. On the said Fief and Seigniory the said Reverend fathers have No Domain; But there is a place eighty-Six feet and a half in Front On the said Notre Dame Street By One Hundred and two feet in depth, returning toward the Southeast, which place Has Hitherto remained in that Condition because the Guard-Room was formerly in a Large House Situate On the said spot; and the said Reverend Fathers have not disposed of the same, Notwithstanding the Transfer made, during the time of the French Government, of the said former Guard-Room near to the Government property, whereon a Building

vulgairement appellé la prairie de la Magdeleine Contenant deux lieues de front Sur quatre lieues de profondeur Situé le long du Fleuve St Laurent du Coté du Sud a commencer depuis L'Ile de Ste Helene Jusqu'à un quart de lieue audela d'une Prairie dite de la Magdeleine Vis à Vis des Iles qui Sont proches du Sault de l'Ile de Montreal, ensemble les bois, Prairies, Lacs, Rivieres, Etangs et Carrieres qui se trouveront dans la dite etendue avec droit de Pêche dans le Fleuve St Laurent et les Iles Boquet et Foquet, Ile de Joncs, Batûres et Carrieres qui, Sont au devant des dites deux lieues de front avec tous droits de Seigneurie haute Moyenne et Basse Justice, dont le front du dit fief et Seigneurie Joint au Nord Est la Baronnie de Longueil et au Sud'Ouest le Fief et Seigneurie du Saut St. Louis, Sur lequel Fief et Seigneurie il n'y a point de Domaine reservé Mais deux Eglises et deux presbiteres, L'une au Village des Prairies et L'autre à la Cote St Philippe construits Sur des terrains à L'usage des Curés, les dits quatre Fiefs et Seigneuries Scis et Situés dans le district de Montreal. Que Sur les dits dix Fiefs et Seigneuries de Notre Dame des Anges, de St Gabriel, de Belair, de Sillery, de Batiscan, du Cap de la Magdeleine, du Fief vers les Trois Rivieres, de L'Isle St Christophe, de Pachirigny, Sont les établissemens &c Habitans Censitaires ainsi qu'il suit dans L'Aveu et Denombrement Cy apres et des autres parts.

[Here follows the list of *censitaires*, with the amounts payable by them, etc.]

Lequel Aveu et Denombrement Contenant quarante huit pages, le dit Comparant au dit Nom a dit Contenir Vérité et a Signé avec Nous, ainsi Signé Sur la

was erected for that Purpose at the expense of His most Christian Majesty. TENTH. The Fief and Seigniory commonly called la prairie de la Magdeleine, Containing two leagues in front By four leagues in depth; Situate along the River St. Lawrence on the South Side, beginning at Ste. Helene Island, To a point a quarter of a league beyond a Meadow called la Prairie de la Magdeleine, Opposite the Islands that Are near the Sault of the Island of Montreal; together with the woods, Meadows, Lakes, Rivers, Ponds, and Quarries that may exist within the said area, with the right of Fishing in the River St. Lawrence; also the Islands Boquet and Foquet, the Ile de Joncs, and the Shoals and Quarries that Are in front of the said two leagues frontage, with all rights of Seigniory, superior, Mean, and Inferior Jurisdiction. The front of the said fief and Seigniory Adjoins on the Northeast the Barony of Longueil, and on the Southwest the Fief and Seigniory of Saut St. Louis; On which Fief and Seigniory no Domain is reserved, But there are two Churches and two clergy-houses: One at the Village des Prairies, and The other at the Cote St. Philippe, built On lands for The use of the Curés. The said four Fiefs and Seigniories are Situated in the district of Montreal. That On the said ten Fiefs and Seigniories of Notre Dame des Anges, St. Gabriel, Belair, Sillery, Batiscan, Cap de la Magdeleine, the Fief near Three Rivers, The Island of St. Christophe, and Pachirigny Are the following establishments, etc., Resident *Censitaires* mentioned in The Acknowledgment and Enumeration Hereinafter and elsewhere.[19]

[Here follows the list of *censitaires*, with the amounts payable by them, etc.]

registre, Fred. Haldimand & Casot lequel Aveu et denombrement nous recevons Sous le bon plaisir de Sa Majesté et sans prejudice en aucune façon à L'article de L'Acte de Quebec concernant les Maisons Religieuses En temoin de quoi nous lui Avons fait expedier et delivrer ces presentes, que nous avons Signé, a icelles fait apposer le Cachet de Nos Armes et Contresigner par le Greffier du papier terrier, Signé Fred. Haldimand, plus bas par Son Excellence J. F. Cugnet avec Paraphe.

Collationné et vidimé mot a mot par les Notaires Publics En la Province de Quebec, Soussignés, en presence de Gabriel Elzear Taschereau, Thomas Scott, Ecuyers deux des Commissaires etabli pour L'enquête des biens immeubles des Jesuites en cette Province a L'expedition en papier exhibée aux dits Commissaires par le Reverend pere Jean Joseph Casot Pretre Religieux et procureur des Jesuites en la Chambre de la procure du College de Quebec et a L'instant a eux remis Quebec le dix Neuf May Mil Sept Cent quatre vingt huit.

(Signé) J. Pinguet Charles Voyer
N^r Pub^c N^re Public
Tho. Scott C. E.
G. Taschereau C. E.

A la requisition de Monsieur Kenelm Chandler, Ecuyer L'un des Commissaires nommés pour L'Aveu et Denombrement des biens, Terres, Cens, Rentes et autres droits Seigneuriaux appartenants aux Reverends Peres Jesuites de Cette Province de Quebec Nous Notaires publics à Quebec y résidents, soussignés,

Which Acknowledgment and Enumeration, Containing forty-eight pages, the said Appearer, in the Name aforesaid, declared to Contain the Truth, and has Signed with Us; thus Signed On the register: "Fred. Haldimand" and "Casot." Which Acknowledgment and enumeration we receive Subject to His Majesty's good pleasure, and without prejudice in any wise to The article of The Quebec Act respecting Religious Houses.[20] In testimony whereof, we Have caused to be sent and delivered to him these presents, which we have Signed, and to which we have affixed the Seal of Our Arms, and have caused the same to be Countersigned by the Clerk of the *papier terrier*. Signed, Fred. Haldimand; lower down by His Excellency, J. F. Cugnet, with Paraph.[21]

Compared and collated word by word by the Undersigned, Notaries Public In the Province of Quebec, in the presence of Gabriel Elzear Taschereau and Thomas Scott, Esquires, two of the Commissioners appointed for The inquiry concerning the Jesuits' estates in this Province,[22] with The original paper shown to the said Commissioners by Reverend father Jean Joseph Casot, Priest, Religious and procurator of the Jesuits, in the procurator's Room in the Quebec College, and at once handed to them. Quebec, the Nineteenth of May, One Thousand Seven Hundred and eighty-eight.

(Signed) J. PINGUET, Notary Public. CHARLES VOYER, Notary Public.
THO. SCOTT, Commissioner.
G. TASCHEREAU, Commissioner.

At the request of Monsieur Kenelm Chandler, Esquire, one of the Commissioners appointed for The

avons Collationné et Vidimé les pages du Livre cy dessus contenant différents actes de propriété y enoncés et Signé pour Copie à Nous représenté et paraphé de Nous à chaque page comme étant une vraie copie exacte en foi de quoi Nous avons Signé à Quebec pour servir et valoir ce que de raison, ce Jour d'hui deuxième jour de May après midi, Mil Sept Cent quatre vingt Neuf.

L. Descheneaux J. Pinguet.

Acknowledgment and Enumeration of the property, Lands, *Cens*, Rents, and other Seigniorial dues belonging to the Reverend Jesuit Fathers in This Province of Quebec, We the undersigned, Notaries public, residing at Quebec, have Compared and Collated the pages of the above Book containing the various deeds of ownership set forth therein, and have Signed the same as a Copy presented to Us; and We have paraphed each page, as being a true and exact copy. In testimony whereof, We have Signed the same at Quebec, that it may serve and be valid for all lawful purposes, this second day of May, in the afternoon, in the year One Thousand Seven Hundred and eighty-Nine.

L. DESCHENEAUX. J. PINGUET.

Lettre du P. Augustin L. de Glapion à M. Hugues Finlay, du Conseil Législatif.

Monsieur le President,

Je vous fais mes excuses de ce que j'ai tant tardé à répondre à la lettre qu'il vous plut de m'addreſſer le 26 d'Août dernier.

Si vous jugés indispensable que nous paroiſſions devant L'honnorable Comité, nous nous y sisterons le 15 du présent mois, à L'heure préscritte. Mais nous ne pourrons y dire que ce que j'ai L'honneur de vous écrire cy deſſous:

1°. Depuis que nous ſommes ſous la Domination Angloise, nous avons été; nous ſommes encore; et nous ſerons toujours ſujets ſoumis et fidéles à sa Majesté Britannique. Nous osons nous flatter que les Gouverneurs Anglois, qui ont commandé dans cette province, ne nous refuseroient pas Leurs Certificats de notre fidélité et de notre obéiſſance.

2°. jl paroît donc que c'est moins de nos personnes, que de nos biens temporels qu'il s'agit en cette circomstance.— Nos biens, ou nos fonds nous ſont venus de trois ſources différentes: 1°. Les Roix de france nous en ont donné une partie: 2°. Quelques particuliers nous en ont donné une autre partie: Ces dons ont êté faits en vuë de pourvoir à la ſubsistance des jésuites Miſſionnaires emploïés à l'instruction des ſauvages et des Canadiens. Le plus grand nombre d'entre eux n'a ceſſé de ſe livrer à ces œuvres de charité, que quand ils ont ceſſé de vivre; et ceux

Letter of Father Augustin L. de Glapion to Mr. Hugh Finlay, of the Legislative Council.

MONSIEUR THE PRESIDENT,

I beg you to excuse me for having so long delayed my answer to the letter which you were pleased to write to me on the 26th of August last.

If you consider it indispensable that we should appear before The honorable Committee, we shall do so on the 15th of the present month, at The hour prescribed. But we shall not be able to say there what I have The honor to write you hereunder:

1st. Since we have been under the English Domination, we have been, we are still, and we will always be submissive and faithful subjects of his Britannic Majesty. We venture to flatter ourselves that the English Governors who have commanded in this province would not refuse us Their Certificates of our fidelity and obedience.

2nd. It seems, therefore, that in this instance it is not so much our persons as our temporal properties that are in question. Our properties or real estate have come to us from three different sources: 1st. The Kings of france have given us a portion of them. 2nd. Some individuals have given us another portion. These gifts were made with the view of providing for the subsistence of the jesuit Missionaries employed in instructing the savages and Canadians. The majority of the Fathers ceased

qui leur ſurvivent ſ'appliquent aux mêmes exercices, et ſont dans La volonté de ſ'y appliquer jusqu'à leur mort qui, ſelon Le cours de la nature, ne peut être bien éloignée. 3°. En fin nos prédéceſſeurs ont achetté, de Leurs propres Deniers, La troisiême partie de nos fonds.

3°. Tous nos Tîtres de poſſeſſion, qui ſont bien et dûment enregistrés au Greffe de La province, démontrent que tous ces biens ou fonds nous ont toujours appartenu en toute propriété; et nous Les avons toujours régis et administrés comme nos propres, ſans contradiction, ni empêchement.

4°. Notre propriété a été bien reconnuë dans La Capitulation du Canada ſignée au camp devant Montréal, Le 8. de ſeptembre 1760; puis-que, par L'article 35e., Le Lord Amherst nous permettoit de vendre nos biens fonds et mobiliers en tout ou en partie; et d'en paſſer en france Le produit.

5°. Quoiqu'il en ſoit, Monsieur, nous ſommes entre les mains de ſa Majesté qui décidera ſelon ſon bon plaisir. Mais des ſujets et des enfants irréprochables ne peuvent attendre qu'une *traittement* [*crossed out in MS.*] déciſion favorable de la part d'un Roi auſſi bienfaisant, et d'un auſſi bon père que L'est ſa Majesté Georges III.

j'ai l'honneur d'être avec profond respect,
Monsieur,
Votre trés humble et trés obéissant Serviteur
AUG^N^. L. DE GLAPION
Sup^r^. des jéſuites en Canada.

Québec Le 10 de 7bre 1788.

[Endorsed: " Réponse, ou Lettre du p. de Glapion jésuite à mons^r^. hugues finlay conſeiller du Conſeil Législatif: 10. 7bre. 1788."]

to devote themselves to these charitable works only when they ceased to live; and those who survive them are engaged in the same work, and intend to continue the same until their deaths — which, in The course of nature, cannot be very far distant. 3rd. Finally, our predecessors have, with Their own Money, purchased The third part of our property.

3rd. All our Title deeds, which are properly and duly recorded in the Record-office of The province, show that all these properties or real estate have always belonged to us in full ownership, and we have always managed and administered Them as our own, without opposition or hindrance.

4th. Our property was fully recognized in The Capitulation of Canada, signed in the camp before Montreal on the 8th of september, 1760,— inasmuch as, by article 35, Lord Amherst permitted us to sell our real estate and effects, in whole or in part, and to send The proceeds to france.[23]

5. In any case, Monsieur, we are in his Majesty's hands, and he will decide according to his good pleasure. But subjects and children without reproach can look forward to nothing but a favorable *treatment* — [*crossed out in MS.*] decision from so benevolent a Monarch and so kind a father as his Majesty George III.

I have the honor to be, with profound respect,
Monsieur,
Your very humble and very obedient Servant,
AUGUSTIN L. DE GLAPION,
Superior of the jesuits in Canada.

Quebec, September 10, 1788.

[Endorsed: "Reply or Letter of father de Glapion, jesuit, to monsieur hugues finlay, Legislative Councilor; September 10, 1788."]

Lettre du Révérend Père de Glapion à Mr. Ls. Germain [Langlois], fils.

LA plus grande partie des biens, terres et possessions dont les Jésuites existants en Canada ont joui et jouissent encore, tant en fief et seigneurie qu'en rôture, leur a été donnée en toute propriété par le Roi de France, le Duc de Vantadour, la Compagnie Commerçante du Canada, et par de généreux particuliers, pour la subsistance des dits Jésuites, à condition qu'ils s'employeroient à l'instruction des Sauvages et des jeunes François Canadiens. Les Jésuites se sont si bien acquittés de ces deux obligations, qu'ils ont mérité que Louis XIV. de glorieuse mémoire, renouvella et ratifia en leur faveur par son magnifique diplôme du [*blank space in MS.*] toutes ces concessions et tous ces dons à eux faits. Quelques autres portions de biens ont été achetées par les anciens Jésuites, de leurs propres deniers, et ces achats ont été approuvés par le diplôme susdit; mais en Octobre, 1789, les Jésuites existants en Canada sont réduits au nombre de quatre, et tous d'un age avancé. Par conséquent, ils ne sont plus en etat d'acquitter par eux-mêmes les obligations stipulées, d'instruire les Sauvages et les jeunes Canadiens. C'est pourquoi ils renoncent purement, simplement, volontairement et de bonne foi à toute propriété et possession des dits dons et des dites concessions à eux ci-devant faits et faites,

Letter of Reverend Father de Glapion to Monsieur Louis Germain [Langlois], *fils*.

THE greater part of the property, estates, and possessions which have been, or still are, held by the Jesuits living in Canada, whether in fief and seigniory or *en rôture*, were given to them in full proprietorship by the King of France, the Duke de Vantadour, the Trading Company of Canada, and by generous individuals, for the maintenance of the said Jesuits, on the condition that they should be employed for the instruction of the Savages and of the young Canadian French. The Jesuits so well acquitted themselves of both these obligations that, in acknowledgment of their merits, Louis XIV., of glorious memory, renewed and ratified in their favor, by his great charter of [*blank space in MS.*] all those concessions and gifts which had been made to them. Some other pieces of property had been bought by the early Jesuits, with their own funds, and those purchases were approved by the charter aforesaid; but in October, 1789, the number of Jesuits living in Canada was reduced to four, all of them advanced in years. Consequently, they were no longer able to fufill the stipulated obligations to instruct the Savages and the young Canadians. For this reason, they renounce, unconditionally, voluntarily, and in good faith, all ownership and possession of the said gifts and concessions granted to them up to this time, and yield and

et en cédent et transmettent la propriété et possession aux Citoyens Canadiens, en faveur desquels elles ont été faites, afin que sous la direction et l'autorité, et de l'approbation de Monseigneur Jean François Xavier Hubert, Illustrissime et Révérendissime, Evêque de Québec, et de ses successeurs Evêques, il soit pourvû à l'instruction des Sauvages du Canada, et des jeunes Canadiens.

Cette démission, renonciation et transport de propriété faite au profit des citoyens Canadiens et de la Province du Canada, aux clauses et conditions suivantes:

1. Que les Jésuites résidens à Québec jouiront, jusqu'à la mort du dernier d'eux, du bâtiment qu'ils occupent, dont la vue est sur leur jardin d'en haut, et qui fait face au sud; qu'ils jouiront du dit jardin d'en haut, et du bosquet ou bocage qui est au bout du dit jardin vers le nord-ouest; qu'ils jouiront de leur hangard, écuries, glacière, basse-cour, buandrie, puits et bucher: qu'ils jouiront de leur bibliothêque, des meubles qui sont dans leurs chambres et dans tout le bâtiment qu'ils se réservent; qu'ils jouiront de leur Eglise, de leur Sacristie, et de tous les meubles et ornemens qui sont dans les dites Eglise et Sacristie; de leur vestibule, et de la Congrégation où les citoyens congréganistes s'assemblent au moins une fois par semaine avec l'edification du public, . . . que les dits Jésuites résidens à Québec, continueront à recevoir tous les ans une certaine quantité de foin qui leur est due en vertu d'un contrat passé entre eux et le Sieur Jean Baptiste Normand, demeurant près du passage de la Rivière St. Charles.

transfer the ownership and possession of these to the Canadian Citizens, in whose behalf those grants had been made — in order that under the direction and authority and with the approbation of Monseigneur Jean François Xavier Hubert, most Illustrious and Reverend Bishop of Quebec, and of the Bishops his successors, provision may be made for the instruction of the Savages of Canada, and of the young Canadians.

This surrender, renunciation, and transfer of ownership for the benefit of Canadian citizens, and of the Province of Canada, is made with the following provisos and conditions:

1. That the Jesuits resident at Quebec shall possess, until the death of the last of their number, the building which they occupy, which affords a view over their upper garden, and which faces the south; that they shall possess the said upper garden, and the grove or thicket which is at the northwest end of said garden; that they shall retain possession of their cart-house, stables, ice-house, poultry-yard, laundry, well, and wood-house. They shall also enjoy the use of their library, and of the articles of furniture which are in their own rooms and in the entire building, which they reserve for themselves. They shall retain possession of their Church, of their Sacristy, and of all the furniture and ornaments which are in the said Church and Sacristy; of their entrance-hall, and of the hall of the Congregation, where the citizens who are members of that body hold assemblies at least once a week, to the edification of the public.[24] . . . And the said Jesuits resident at Quebec shall continue to receive, every year, a certain quantity of hay which is their due by virtue of a contract entered into between them

Seconde condition — Que le Père Etienne Thomas de Villeneuve Girault, Missionaire des Hurons de la Nouvelle Lorette, jouira pendant toute sa vie de son Eglise et Sacristie, et de tous les meubles et ornemens qui y sont; qu'il jouira de tous les bâtimens et de tous les meubles et ustenciles, du jardin, de la cour, et de toutes les prairies dont il a joui jusqu'à ce jour; que le dit Père Girault aura droit pendant toute sa vie, et sans payer, au moulin de la Nouvelle Lorette, le bled dont il aura besoin pour sa subsistance et celle de ses domestiques.

Troisième condition — Que le Père Bernard Well continuera pendant toute sa vie à jouir de la Chapelle et Sacristie, et des ornemens et meubles qui y sont, et des bâtimens, jardins et cours dont il a joui jusqu'à ce jour dans la ville de Montréal.

Quatrième condition — Que Messieurs les Citoyens Canadiens payeront tous les ans à chacun des quatre Jésuites qui vivent encore, une pension viagére de trois mille livres au taux de la Province; laquelle pension sera payée en deux termes, c'est-à-dire: qu'ils payeront à chacun des quatre Jésuites quinze cens livres tous les six mois; et la dite pension cessera d'être payée pour chacun d'eux au décès de chacun d'eux.

Québec, 31e. Décembre, 1789.

Monsieur,

J'ai oublie de prévenir Messieurs les Citoyens Canadiens que notre résidence de Montréal est chargée d'un constitut de 20000 livres au capital, en conséquence duquel les Pères Floquet et Well ont

and Sieur Jean Baptiste Normand, who lives near the ferry over the River St. Charles.

Second condition: That Father Etienne Thomas de Villeneuve Girault, Missionary to the Hurons of New Lorette, shall during his entire life retain possession of his Church and Sacristy, and of all the furniture and ornaments which are therein; that he shall enjoy the use of all the buildings, of all the furniture and utensils, of the garden and court, and of all the meadows, of which he has hitherto had the use; and that the said Father Girault shall during all his life be entitled to receive, without payment, at the mill of New Lorette, whatever grain he shall need for his own maintenance and that of his servants.

Third condition: That Father Bernard Well shall continue, during his entire life, to enjoy possession of the Chapel and Sacristy, of the ornaments and furniture which are therein, and of the buildings, gardens, and courts of which he has had possession up to the present time in the town of Montreal.

Fourth condition: That Messieurs the Canadian Citizens shall pay annually, to each of the four Jesuits who are still living, a life-pension of three thousand livres, at the rates current in the Province. This pension shall be paid in two installments: that is, the Citizens shall pay to each of the four Jesuits fifteen hundred livres every six months; and the said pension shall cease to be paid for each of them at the decease of each.

Quebec, December 31, 1789.

Monsieur:

I had forgotten to notify Messieurs the Canadian Citizens that our Montreal residence is charged with a

payé, depuis bien des années, à Monsieur Panet, Juge à Québec, la rente annuelle de 1000 livres.— Je vous prie de le leur dire, et vous obligerez votre serviteur,

GLAPION, Jésuite.

[Addressed: "A Mr. Louis Germain Langlois, fils, Négociant à la Haute-ville, à Québec."]

constituted rent on 20,000 livres of capital, in consequence of which Fathers Floquet and Well have, for several years past, made to Monsieur Panet, Judge at Quebec, an annual payment of 1,000 livres.[25] I request that you will inform them of this, and oblige your servant,

GLAPION, Jesuit.

[Addressed: "To Monsieur Louis Germain Langlois, *fils*, Merchant, in the Upper town, Quebec."]

Lettre de M. Joseph O. Plessis à M. —— Marchand, Principal du Collège à Montréal.

Québec 13 Mars 1791

MR MARCHAND

Monf^r^ & bon ami

Je veux que vous soyez encore mon débiteur, et c'est pour cela que je vous écris aujourdhui, soit par Madame Keller ou par Madame Vigé; car on dit qu'elles partent demain l'une & l'autre.

On désire le pere Casot à Montréal, et sa présence y seroit peut-être nécessaire. il est pleinement informé du singulier état de son confrère. Mais il craint de ne pas gagner plus que les autres sur lui, ni pour le temporel, ni pour le spirituel. Qu'irai-je faire là, dit-il? Je ne disposerai de rien avant sa mort pour ne pas l'affliger, et il est possible qu'il soit encore longtemps à mourir. Je n'aurai pas le loisir de l'attendre. Mes occupations d'ici me presseront de revenir, et rien ne sera fait. Si je savois qu'il fût mort, je monterois incessamment et il ne me faudroit pas plus de deux jours pour régler tout. Voilà ce que le Père Casot me dit hier pour la seconde fois. Néanmoins il montera peut-être. il avoit même fixé son départ à demain; mais il est revenu sur ce projet. Au reste, videbitur infra. Casot qui n'est pas sot, a peut-être de bonnes raisons pour ne se point éloigner de son poste. Vous savez que le

Letter of Monsieur Joseph O. Plessis to Monsieur —— Marchand, Principal of the College at Montreal.

QUEBEC, March 13, 1791.

MONSIEUR MARCHAND:
Sir and good friend,

I wish you still to be my debtor, and hence I write you to-day, through either Madame Keller or Madame Vigé, for it is said that they both depart to-morrow.

Father Casot is desired at Montreal, and his presence might, perhaps, be necessary there. He is fully informed of the peculiar condition of his confrère; but he fears that he will not gain any more from him than do others, as to either the temporal or the spiritual. "What shall I undertake to do there?" he says. "I will dispose of nothing before his death, in order not to grieve him; and it is possible that it may be yet a long time before he dies. I shall not have leisure to wait for that event; my occupations here will urge me to return, and nothing will be done. If I knew that he were dead, I would go up there without delay; and I would not need more than two days to settle all his affairs." That is what Father Casot told me yesterday, for the second time. Nevertheless, he may go up. He had even fixed upon his departure for to-morrow, but he has changed his mind about that. For the rest,

P. Girault voyage un peu dans les espaces imaginaires (si vous n'en savez rien, ne dites pas que Je vous l'ai appris) et l'absence du P. Casot seulement pendant 15 jours pourroit donner occasion à quelqu'un de tracasser. Les circonstances présentes sont très délicates pour lui, car il faut le regarder comme le seul Jésuite vivant.

A propos de Jesuites, la neuvaine vient de finir. Elle a été aussi solemnelle que de coutume J'y ai prêché trois beaux sermons pour ma part, Mr Gravé deux, Mr Robert et Mr Pâquet chacun un. Le curé a fait la clôture. Le concours des confessions a été immense. Aujourdhui Monseig[r] a prêché à la Cathédrale un beau et bon sermon sur le jeûne. Rien ne plaît tant au peuple que de l'entendre.

J'ai remis une portugaise à la mere Ste Ursule. Je vous tiendrai quitte si vous voulez vous charger de 40 messes pour défunte Madeleine Blouin veuve de Joseph Dion, de la Ste Famille, isle d'Orléans. J'attendrai une réponse de vous sur cet article, avant de m'en croire déchargé. Faites-moi la promptement.

il n'y a pas longtemps que j'ai envoyé 720 messes à Mr Guillimin pour le Séminaire. On dit que vos vicaires en manquent. Je pourrois facilement leur en proc[urer] environ 150 qui me sont survenues depuis peu. Pa[rlez] en à Mr Courval en faisant aud[t] S[r] Courval mes complimens très sincères, car je l'aime, oui, surtout quand il prêche en conversation, ce qui n'est pas rare — Mes complimens à mon S[r] Archambault — nos tonsurés, excepté Augustin Germain qui est malade en Ville et qui veut quitter, dit-on, seront minoré me[r]credi prochain, il n'y a point d'autres ordres. — L'abbé Parent a laissé la

videbitur infra. Casot, who is not a fool, has perhaps good reasons for not absenting himself from his post. You know that Father Girault travels a little in imaginary space (if you did not know that, do not say that I told you); and the absence of Father Casot, during even a fortnight only, might give some one opportunity to meddle. The present circumstances are very delicate for him, for he must be regarded as the only living Jesuit.[26]

Apropos of the Jesuits, the novena is just finished. It has been as solemn as usual. I preached three fine sermons therein, for my part; Monsieur Gravé two, and Monsieur Robert and Monsieur Pâquet each one. The curé officiated at its close. The crowds at confession were immense. To-day Monseigneur preached in the Cathedral an eloquent and strong sermon upon fasting. Nothing so pleases the people as to hear him.

I have remitted a portuguese[27] to mother Ste. Ursule. I shall release you from all obligation, if you will take upon yourself the 40 masses for the late Madeleine Blouin, widow of Joseph Dion, of Sainte Famille, isle of Orléans. I shall await an answer from you upon this matter before considering myself freed from it. Do it for me promptly.

Not long ago I sent 720 masses to Monsieur Guillimin for the Seminary. They say that your vicars are in need of some. I could easily procure them about 150, which happened to come to me a little while ago. Speak of them to Monsieur Courval, while offering to the said Sieur Courval my very sincere compliments; for I love him, — yea, above all when he preaches in conversation, which is not seldom. My compliments to Monsieur Archambault.

soutane en arrivant ici. Je le vois souvent dans l'Eglise avec une figure exterminée et qui paroît souffrante. il semble se flatter de trouver grace. On le lui a quasi fait espérer. J'opinerois pour la négative adieu. Silence sur le détail que je vous donnai dans mon avant-derniere, des projets du P. casot. Bien affectueusement.

PLESSIS.

[Marginal postscript: "informez-moi de l'impression que la lettre de Mg^r^ aura faite sur le P. Well"]

[Addressed: "A Monſieur Monſ^r^ Marchand Principal du Collège A Montréal."]

[Endorsed: "14 mars."]

Our tonsured men — excepting Augustin Germain, who is sick in Town and who, it is said, intends to quit us — will receive minor orders next wednesday. There are no other orders. Abbé Parent discarded his cassock upon arriving here. I see him often in the Church, with a haggard and apparently suffering face. He seems to flatter himself that he will find grace, and he has almost been led to expect it; but I would give my opinion in the negative. Adieu. Silence regarding the particulars that I gave you in my previous letter about the plans of Father casot. Very affectionately,

PLESSIS.

[Marginal postscript: "Inform me of the impression which Monseigneur's letter made upon Father Well."[28]]

[Addressed: "To Monsieur, Monsieur Marchand, Principal of the college at Montreal."]

[Endorsed: "March 14."]

MISCELLANEOUS DATA

Governors and Intendants of New France, 1608–1760; and English Governors of Canada, 1760–1805

Catalogue of Jesuit Missionaries to New France and Louisiana, 1611–1800. *Arthur Edward Jones, S.J.*

List of Documents published in this series

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Errata and Addenda

Governors and Intendants of New France, 1608-1760; and English Governors of Canada, 1766-1805.

[In the following lists of governors and intendants, their terms of actual service are given, as accurately as existing data will permit. The dates accordingly are, in general, those of the official's arrival in and departure from the country; sometimes they indicate his formal assumption of office, or the time when sickness or other emergencies compelled him to give place to a successor. The death of an official within his term of office is indicated by the asterisk following the date of the event; the dagger following a man's name, that he was governor *ad interim*.]

FRENCH GOVERNORS.

Samuel de Champlain: 1608 to 1635, Dec. 25.*

Marc Antoine de Brasdefer de Chasteaufort:† 1635, Dec. 25, to 1636, June 11.

Charles Huault de Montmagny: 1636, June 11, to 1648, Aug. 20.

Louis d'Ailleboust de Coulonge: 1648, Aug. 20, to 1651, Oct. 4.

Jean de Lauson: 1651, Oct. 4, to 1656, September.

Charles de Lauson de Charny: † 1656, September, to 1657, Sept. 18.

Louis d'Ailleboust de Coulonge:† 1657, Sept. 18, to 1658, July 11.

Pierre de Voyer, vicomte d'Argenson: 1658, July 11, to 1661, Aug. 31.

Pierre du Bois, baron d'Avaugour: 1661, Aug. 31, to 1663, July 23.

Augustin de Saffray, chevalier de Mézy: 1663, Sept. 15, to 1665, May 5.*

Jacques le Neuf de la Poterie:† 1665, May 6 to Sept. 12.

Daniel de Rémy de Courcelles: 1665, Sept. 12, to 1672, Sept. 12.

Louis de Buade, comte de Frontenac: 1672, Sept. 12, to 1682, September.

Le Fèvre de la Barre: 1682, September, to 1685, August.

Jacques René de Brisay, marquis de Denonville: 1685, August, to 1689, Oct. 12.

Louis de Buade, comte de Frontenac: 1689, Oct. 12, to 1698, Nov. 28.*

Louis Hector de Callières: 1698, December, to 1703, May 26.*

Philippe de Rigault, marquis de Vaudreuil: 1703, June, to 1725, Oct. 10.*

Claude de Ramezay (acting governor during Vaudreuil's absence): 1714 to 1716.

Charles Lemoyne, baron de Longueuil:† 1725, Sept. 19, to 1726, August.

Charles, Marquis de Beauharnais: 1726, August, to 1747, Sept. 19.

Michel Rolland Barrin, comte de la Galissonière: 1747, Sept. 19, to 1749, Sept. 24.

Jacques Pierre de Taffanel, marquis de la Jonquière: 1749, Sept. 24, to 1752, February.

Charles Lemoyne, baron de Longueuil:† 1752, February to July.

———, marquis Duquesne de Menneville: 1752, July, to 1755, July 9.

Pierre Rigaud, marquis de Vaudreuil de Cavagnal: 1755, July 10, to 1760, Sept 7.[29]

INTENDANTS.

Jean Talon: 1665, Sept. 12, to 1668.

Claude de Bouteroue: 1668, to 1669, July.

Jean Talon: 1669, Aug. 18, to 1675, August.

Jacques Duchesneau: 1675, September, to 1682, September.

Jacques de Meulles: 1682, September, to 1686, July.

Jean Bochart de Champigny: 1686, July, to 1702, August (?).

François de Beauharnais: 1702, September, to 1705, September.

Jacques *(père)* and Antoine Denis *(fils)* Raudot: 1705, September, to 1710.

Jacques Raudot, alone: 1710 to 1711, July.

Claude Michel Bégon: 1712, August, to 1726, August.

Claude Thomas Dupuy: 1726, August, to 1728, September.

Gilles Hocquart: 1728, Oct. 1, to 1748, Sept. 1.[80]

François Bigot: 1748, September, to 1760, September.

ENGLISH GOVERNORS.

[Sir Jeffery Amherst, military commander: 1760, Sept. 7, to 1763, Nov. 16.

General Thomas Gage, military commander:† 1763, Nov. 17, to 1764, Aug. 10.]

James Murray (first governor-general): 1764, Aug. 10, to 1766, June 28.

Lieutenant-Colonel Æmilius Paulus Irving:† 1766, June 30, to Sept. 23.

Sir Guy Carleton (lieutenant-governor until Oct. 25, 1769): 1766, Sept. 24, to 1778, June 27.

Hector T. Cramahé (acting governor during Carleton's absence): 1770, Aug. 13, to 1774, Sept. 18.

Frederick Haldimand: 1778, June 27, to 1784, Nov. 15.

Henry Hamilton:† 1784, Nov. 15, to 1785, Nov. 1.

General Henry Hope:† 1785, Nov. 2, to 1786, Oct. 23.

Sir Guy Carleton, created Lord Dorchester in 1785: 1786, Oct. 23, to 1796, July 9.

Sir Alured Clarke (acting governor during Dorchester's absence): 1791, Aug. 25, to 1793, Sept. 4.

Sir Robert Prescott (lieutenant-governor until April 27, 1797): 1796, July 12, to 1799, July 25.

Sir Robert Shore Milnes (lieutenant-governor): 1799, July 25, to 1805, Aug. 4.

Catalogue of Jesuit Missionaries to New France and Louisiana, 1611-1800.

By Arthur Edward Jones, S.J.

PREFATORY NOTICE.

This Catalogue of the old Jesuit missionaries, who were sent out to New France or to Louisiana, is far from perfect, but there is every reason to believe that as a recension it is complete. The names of all those who set foot on the soil of Canada or who perished on the way figure in the list. This may be confidently asserted; for, seeing that the ground has been gone over so carefully and so repeatedly, it is morally certain that no one has escaped notice. Quite as much time and as much labor, possibly more, have been expended on the fixing of dates; but endless difficulties are met with in such work, and it is in this particular that the present catalogue falls short of perfection. Many of the existing uncertainties will no doubt be eventually settled, and gaps filled in; but time, much patience, and a voluminous correspondence will be the conditions of success. Had the archives and libraries of the Society not been pillaged and dispersed in 1763, and later and more ruthlessly in 1773, nothing would have been easier than to compile catalogues, not only of the missionaries of New France, but of those throughout the world.

As early as 1843, Reverend Father Felix Martin undertook to gather the scattered fragments of what

related to the old Canada mission, and at the same time began a list of missionaries. Shea was indebted to him for the inchoate lists to be found in the appendix to his *Catholic Missions* (1855); Carayon, for the fuller list which appeared in 1863 in his collection of *Documents Inédits*, and for a still more complete one, published in 1869 in No. XIII. of the same collection. This number was made up of Allouez's *Sentiments, etc.*, Chaumonot's autobiography, and Jogues's account of René Goupil's death. The compiler, in a few words of preface to the autobiography, gives credit to Father Martin for his share in the work. "The copy," he says, "which we print was taken from this manuscript [mentioned previously as the one preserved in the Hôtel-Dieu, Quebec], and carefully collated by Father Felix Martin, formerly Superior of our Quebec Residence and of our College at Montreal. We are indebted to him also for the notes and appendixes contained in this volume." The list of Jesuit missionaries was classed as an appendix to the work.

One of the last acts of Father Martin, who died in France in 1886, was to send back to Canada this printed list, with one or two additional names, and a few more dates filled in by hand. The letter accompanying the parcel was written from Paris, Aug. 2, 1886.

The list now published embodies the result of fourteen years of further research. Not to speak of many dates supplied and corrected, and places of birth and decease determined, some twenty-three more names have been added to the previous recensions.

SUPERIORS OF THE SOCIETY OF JESUS IN NEW FRANCE.

1611–1613; Port Royal and Saint-Sauveur. Biard, Rev. Father Pierre, of the Province[31] of Lyons; born at Grenoble in 1567; entered the Society, June 3, 1583; landed at Port Royal, May 22, 1611; returned to France in May, 1614; died at Avignon, Nov. 19, 1622.

1625–1629; Quebec. Lalemant, Rev. Father Charles, of the Province of France; born at Paris, Nov. 17, 1587; entered the Society at Rouen, July 29, 1607; landed in Canada on June 19 (*al.* 15), 1625; returned to France in 1638; died at Paris, Nov. 18, 1674.

1632–1639; Quebec.[32] Le Jeune, Rev. Father Paul, of the Province of France; born at Châlons-sur-Marne, July, 1591; entered the Society at Rouen, Sept. 22, 1613; arrived at Quebec, July 5, 1632; returned to France, Oct. 30, 1649; died at Paris, Aug. 7, 1664.

1639–1645; Quebec. Vimont, Rev. Father Barthélemy, of the Province of France; born at Lisieux, Jan. 1 (*al.* 17), 1594; entered the Society at Rouen, Nov. 15, 1613; reached Ste-Anne, Cape Breton, Aug. 24, 1629; left Quebec to return to France, Oct. 22, 1659; died at Vannes, July 13, 1667.

1645–1650; Quebec. Lalemant, Rev. Father Jérôme (he signed Hierosme), brother of Charles and uncle of Gabriel Lalemant, of the Province of France; born at Paris, April 27, 1593; entered the Society at Paris, Oct. 20, 1610 (*al.* Oct. 2, 1609); arrived in Canada, June 25, 1638; died at Quebec, Jan. 26, 1673.

1650–1653; Quebec. Ragueneau, Rev. Father Paul, of the Province of France; born at Paris, March

18, 1608; entered the Society at Paris, Aug. 21, 1626; arrived in Canada, June 28, 1636; left Quebec to return to France, Aug. 12, 1662; died at Paris, Sept. 3, 1680.

1653–1656;[33] Quebec. Le Mercier, Rev. Father François, of the Province of France; born at Paris, Oct. 4, 1604; entered the Society at Paris, Oct. 19 (*al.* 14), 1623 (*al.* 1620); arrived in Canada, July 20, 1635; returned to France in 1673; died in the Island of Martinique, June 12, 1690 (*al.* Oct. 16, 1692).

1656–1659 (Aug. 6); Quebec. De Quen, Rev. Father Jean, of the Province of France; born at Amiens in May, 1603 (*al.* 1600, 1604); entered the Society at Rouen, Sept. 13, 1620; arrived in Canada, Aug. 17, 1635; died at Quebec, Oct. 8, 1659.

1659 (Aug. 6)–1665 (Aug. 6); Quebec. Lalemant, Rev. Father Jérôme (for the second time).

1665 (Aug. 6)–1671 (July 12); Quebec. Le Mercier, Rev. Father François (for the second time).

1671 (July 12, but appointed in 1670)–1680 (Aug. 6); Quebec. Dablon, Rev. Father Claude, of the Province of France; born at Dieppe, Jan. 21, 1619 (*al.* Feb., 1618); entered the Society at Paris, Sept. 17 (*al.* Aug. 27), 1639; arrived in Canada in 1655; died at Quebec, May 3 (*al.* Sept. 20), 1697.

1680 (Aug. 6)–1686 (Oct. 18); Quebec. Beschefer, Rev. Father Thierry (*i.e.*, Theodoric), of the Province of Champagne; born at Châlons-sur-Marne, May 25, 1630; entered the Society at Nancy, May 24, 1647; arrived at Quebec, June 19, 1665; returned to France in 1690; died at Rheims, Feb. 4, 1711.

1686 (Oct. 18)–1693 (August); Quebec. Dablon, Rev. Father Claude (for the second time).

1693 (August)–1698 (Aug. 29, *al.* 25); Quebec.

Bruyas, Rev. Father Jacques, of the Province of Lyons; born at Lyons, July 13, 1635 (*al.* 1637); entered the Society, Nov. 11, 1651; arrived in Canada, Aug. 3, 1666; died at Sault-St-Louis, June 15, 1712.

1698 (Aug. 29, *al.* 25)–1704 (Aug. 21); Quebec. Bouvart, Rev. Father Martin (*al.* Samuel), of the Province of France; born at Chartres, Aug. 15, 1637 (*al.* 1639); entered the Society at Paris, Aug. 10, 1658; arrived in Canada, Sept. 30, 1673; died at Quebec, Aug. 10, 1705.

1704 (Aug. 21)–1710 (Sept. 10); Quebec. Bigot, Rev. Father Vincent, brother of Jacques, of the Province of France; born at Bourges, May 15, 1649; entered the Society at Paris, Sept. 2, 1664; came to Canada in 1680; returned to France in 1713; died at Paris, Sept. 7, 1720.

1710 (Sept. 10)–1716 (Oct. 1); Quebec. Germain, Rev. Father Joseph (*al.* Louis; but he signed Joseph), of the Province of Toulouse; born in the diocese of Clermont, Jan. 3, 1633; entered the Society, Sept. 21, 1656; arrived in Canada in 1687; died at Quebec, January (*al.* February), 1722.

1716 (Oct. 1)–1719; Quebec. Garnier, Rev. Father Julien, of the Province of France; born at Saint Brieux, Jan. 6, 1643; entered the Society at Paris, Sept. 25 (*al.* 26), 1660; landed at Quebec, Oct. 27, 1662; died at Quebec, Jan. 31, 1730.

1719–1726 (Aug. 6); Quebec. La Chasse, Rev. Father Pierre de, of the Province of France; born at Auxerre, May 7, 1670 (*al.* March 7, 1669); entered the Society at Paris, Oct. 14, 1687; sent to Canada in 1699; died at Quebec, Sept. 27, 1749.

1726 (Aug. 6)–1732 (September); Quebec. Du

Parc, Rev. Father Jean-Baptiste, of the Province of France; born June 28, 1676; entered the Society, Sept. 28, 1695; came to Canada in 1707; died at Quebec, Jan. 31, 1742.

1732 (September)–1739; Quebec. Lauzon, Rev. Father Pierre de, of the Province of Aquitaine; born at Poitiers, Sept. 26, 1687; entered the Society at Limoges, Nov. 24, 1703 (*al.* 1702); sent to Canada in 1716; died at Quebec, Sept. 5, 1742.

1739–1748 (October); Quebec. Saint-Pé, Rev. Father (he often signed St-Pé) Jean-Baptiste de, of the Province of Aquitaine; born in the diocese of Oloron, Oct. 21, 1686; entered the Society at Limoges, Oct. 15, 1703; arrived in Canada in 1719; died at Quebec, July 8, 1770.

1748 (October)–1754 (October); Quebec. Marcol, Rev. Father Gabriel, of the Province of Champagne; born at Nancy, April 12, 1692; entered the Society at Nancy, Sept. 14, 1708; arrived in Canada in June, 1723; died at Quebec, Oct. 17, 1755.[34]

1754 (October)–1763; Quebec and Montreal. Saint-Pé, Rev. Father Jean-Baptiste de (for the second time).

1763–1790 (Feb. 24); Quebec. Glapion, Rev. Father Augustin Louis de, of the Province of France; born in the diocese of Séez, July 8, 1719; entered the Society, Oct. 10, 1735; came to Canada in, or before, the year 1739; died at Quebec, Feb. 24, 1790.

1790 (Feb. 24)–1800 (March 16); Quebec. Casot, Rev. Father Jean Joseph, of the Province of France; of Swiss origin, he was born Oct. 4, 1728; entered the Society as a lay brother, Dec. 16, 1753; came to Canada in 1757; ordained to the priesthood at

Quebec, Dec. 20, 1766; died at Quebec, March 16, 1800. At his death the Society of Jesus became extinct in Canada.

SUPERIORS OF THE LOUISIANA MISSION OF THE SOCIETY OF JESUS, AFTER ITS SEPARATION FROM THE CANADA MISSION IN 1723.

1723–1725; New Orleans. Kereben, Rev. Father Joseph François de, of the Province of France; born Dec. 29, 1683; entered the Society, Aug. 27, 1703; came to Canada in 1716; died on the Illinois mission, Feb. 2, 1728.

1725–1728; New Orleans. Beaubois, Rev. Father Nicolas Ignace de, of the Province of France; born at Orleans, Oct. 15, 1689; entered the Society Oct. 29, 1706; came to Canada in 1719 (*al.* 1718); returned to France in 1735; died after 1762.[35]

1728(?)–1739; New Orleans. Le Petit, Rev. Father Mathurin, of the Province of France; born at Vannes, Feb. 6, 1693; entered the Society, Sept. 14, 1712; arrived at the mission in 1726; died in Louisiana, Oct. 13, 1739.

1739–1749; New Orleans. Vitry, Rev. Father Pierre de, of the Province of Champagne; born May 2, 1700; entered the Society Oct. 18, 1719; arrived at the mission in 1732; died at New Orleans, April 5, 1749 (*al.* 1750).

1749–1759; New Orleans. Baudouin, Rev. Father Michel, of the Province of Aquitaine; born at Quebec, March 8, 1692; entered the Society at Angoulême, Dec. 11, 1713; returned to America in 1728; died at New Orleans, after 1768.

1759–1762(?); New Orleans. Carette, Rev. Father Louis (*al.* François), of the Gallo-Belgian

Province; born July 15, 1712; entered the Society Sept. 30, 1731; arrived on the mission in 1750; left New Orleans for San Domingo in 1763; died, ——.

1762 (?)–1763; New Orleans. Baudouin, Rev. Father Michel (for the second time?).

ALPHABETICAL LIST OF MISSIONARIES.

[In this list, the following abbreviations are used: Fr. = Father — that is, ordained priest before coming to Canada, or during his stay in the Colony. Mr. = Magister — that is, an accepted scholastic, destined for the priesthood, but ordained only after his final return to Europe. Br. = a lay brother — a religious bound by vows; not destined for the priesthood, but helping in temporals. The number following each name refers to the corresponding number in the chronological list.]

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CHRONOLOGICAL LIST OF MISSIONARIES.

[Many of the missionaries crossed the Atlantic more than once; in this list the first arrival and final departure alone are noted.]

1. Biard, Fr. Pierre; Province of Lyons. Born at Grenoble in 1567 (*al.* 1568, 1575); entered the Order, June 3, 1583 (*al.* 1590); arrived at Canso, May 5, and at Port Royal, May 22, 1611; made prisoner at St-Sauveur in 1613, and reached France in May, 1614; died at Avignon, Nov. 19, 1622.

2. Massé, Fr. Ennemond (*al.* Enemond); Province of Lyons. Born at Lyons in 1574 (*al.* 1575); entered the Order at Avignon, Aug. 22, 1595; arrived at Canso, May 5; at Port Royal, May 22, 1611; died at Sillery, May 12, 1646.

3. Du Thet, Br. Gilbert; Province of France. Arrived in Canada, Jan. 23, 1612; killed at St-Sauveur in 1613.

4. Dixon, Br. Jean; Province of France. Entered the Order in 1613, and sent to the Acadian mission; returned to Europe in 1613.

5. Quentin, Fr. Jacques; Province of France. Born at Abbeville in February, 1572; entered the

Order, June 30, 1604; arrived in Canada, May 16, 1613; left St-Sauveur in 1613; reached France in May, 1614; died Apr. 18, 1647.

6. Brébeuf, Fr. Jean de; Province of France. Born at Condé-sur-Vire, Calvados (then part of the diocese of Bayeux), March 25, 1593; entered the Order at Rouen, Nov. 8, 1617; arrived in Canada, June 19 (*al.* 15), 1625; tortured to death by the Iroquois, March 17, 1649, at St. Ignace village, about midway between Coldwater and Vasey, Simcoe Co., Ont.

7. Burel, Br. Gilbert; Province of France. Arrived in Canada, June 19 (*al.* 15), 1625; returned to France (or died) after 1635.

8. Carton (*al.* Charreton), Br. François; Province of France. Arrived in Canada, June 19 (*al.* 15), 1625; returned to France (or died) after 1626.

9. Lalemant, Fr. Charles; Province of France. Born at Paris, Nov. 17, 1587; entered the Order at Rouen, July 29, 1607; arrived in Canada, July 19 (*al.* 15), 1625; returned to France in 1638; died at Paris, Nov. 18, 1674.

10. Gaufestre (*al.* Gaufetre), Br. Jean; Province of France. Arrived in Canada, July 14, 1626; returned to France (or died) after 1629.

11. Nouë, Fr. Anne de; Province of France. Born in the diocese of Rheims, Aug. 7, 1587 (*al.* 1579); entered the Order at Paris, Sept. 20 (*al.* 28), 1612; arrived at Quebec, July 14, 1626; frozen to death while crossing on the ice from Three Rivers to Sorel, Feb. 1 or 2, 1646, his body being found near Isle Platte, about 6 miles above Sorel, and taken to Three Rivers for burial.

12. Noyrot, Fr. Philibert; Province of France. Born in the diocese of Autun in October, 1592;

entered the Order at Paris, Oct. 16, 1617; arrived at Quebec, July 14, 1626; drowned in a shipwreck off Cape Breton, Aug. 24, 1629.

13. Ragueneau, Fr. François; Province of France. Born at Blois, Jan. 14, 1597; entered the Order at Paris, Apr. 16 (*al.* 17), 1613 (*al.* 1614); arrived in Canada in 1628; captured by the English in the Lower St. Lawrence, and carried back to Europe in 1628; died Apr. 10, 1665.

14. Malot, Br. Louis; Province of Champagne. Born in Lorraine, in 1592; entered the Order, Nov. 24, 1614; arrived in Canada in 1629; drowned with Fr. Noyrot off Cape Breton, Aug. 24, 1629.

15. Vieuxpont, Fr. Alexandre de; Province of France. Born at Auxeville, Normandy, Dec. 25, 1598; entered the Order at Rouen, Sept. 12 (*al.* 13), 1620; arrived at Cape Breton, Aug. 24, 1629.

16. Vimont, Fr. Barthélemy; Province of France. Born at Lisieux, Jan. 1 (*al.* 17), 1594; entered the Order at Rouen, Nov. 1 (*al.* 13, 15, 22), 1613 (*al.* Nov. 16, 1614); arrived at Ste-Anne, Cape Breton, Aug. 24, 1629; returned to France, Oct. 22, 1659; died at Vannes, July 13, 1667.

17. Daniel, Fr. Antoine; Province of France. Born at Dieppe, May 27, 1601 (*al.* 1598); entered the Order at Rouen, Oct. 1, 1621; arrived at Cape Breton in 1632; at Quebec, June 24, 1633; slain by the Iroquois at Teanaostaë, near Hillsdale, Simcoe Co., Ont., July 4, 1648.

18. Davost, Fr. Ambroise; Province of France. Arrived at Cape Breton in 1632; at Quebec in 1633; died at sea while returning to France, Sept. 27, 1643.

19. Le Jeune, Fr. Paul; Province of France. Born at Châlons-sur-Marne (*al.* Vitry, Marne) in

July, 1591; entered the Order at Rouen, Sept. 22, 1613; arrived at Tadousac in March, at Quebec July 5, 1632; returned to France, Oct. 30, 1649; died at Paris, Aug. 7, 1664.

20. Perrault, Fr. Julien; Province of France. Born at Nantes in 1598; entered the Order, Dec. 13, 1613; arrived in Canada, Apr. 30, 1634; returned to France in 1635; died at Orleans, Nov. 24, 1647.

21. Richard, Fr. André; Province of France. Born in the diocese of Bourges, Nov. 23, 1600 (*al.* 1599); entered the Order at Paris, Sept. 25 (*al.* 26), 1621; arrived in Canada, May 17, 1634; died at Quebec, March 21, 1681.

22. Liégeois, Br. Jean; Province of France. Born in 1599; entered the Order in 1629; arrived in Canada, June 2, 1634; shot by the Iroquois at Sillery May 29, 1655.

23. Buteux, Fr. Jacques; Province of France. Born at Abbeville, Apr. 11, 1600; entered the Order at Rouen, Oct. 20, (*al.* 2), 1620; arrived in Canada, June 24, 1634; killed by the Iroquois, on the St. Maurice River, north of Three Rivers, May 10, 1652.

24. Faute (*al.* Feauté), Br. Pierre; Province of France. Arrived in Canada before 1635; returned to France, Oct. 15, 1657; died at La Flèche, Sept. 30, 1661.

25. Pijart, Fr. Pierre; Province of France. Born at Paris, May 17, 1608; entered the Order at Paris, Sept. 16, 1629; arrived in Canada, July 10, 1635; returned to France, Aug. 23, 1650; died at Dieppe, May 26, 1676.

26. Tellier (*al.* Le Tellier), Br. Pierre; Province of France. Arrived in Canada, July 12, 1635; returned to France (or died) between 1641 and 1645.

27. Le Mercier, Fr. François; Province of France. Born at Paris, Oct. 4, 1604; entered the Order at Paris, Oct. 19, 1620 (*al.* 1622, 1623); arrived in Canada, July 20, 1635; returned to France in 1673; died in the Island of Martinique, June 12, 1690 (*al.* Oct. 16, 1692).

28. Quen (*al.* Dequen), Fr. Jean de; Province of France. Born at Amiens in May, 1603 (*al.* 1600, 1604); entered the Order at Rouen, Sept. 13, 1620; arrived in Canada, Aug. 17, 1635; died at Quebec, Oct. 8, 1659.

29. Quentin, Fr. Claude; Province of France. Entered the Order, Nov. 5, 1617; arrived in Canada in 1635; returned to France, Oct. 21, 1647; died at La Flèche, Oct. 31, 1676.

30. Turgis, Fr. Charles; Province of France. Born at Rouen, Oct. 14, 1606 (*al.* 1605, 1607); entered the Order at Paris, Oct. 16, 1627; arrived in Canada in 1635 (*al.* 1636); died in the Island of Miscou, N. B., May 4, 1637.

31. Adam, Fr. Nicolas; Province of France. Arrived in Canada, June 11, 1636; returned to France in 1641; died at La Flèche, March 29, 1659.

32. Cauvet, Br. Ambroise; Province of France. Arrived in Canada, June 11, 1636; returned to France, Sept. 18, 1657.

33. Chastellain (*al.* Chastelain), Fr. Pierre; Province of France. Born at Senlis in 1604 (*al.* 1603, 1606); entered the Order, Sept. 3, 1624; arrived in Canada, June 11, 1636; died at Quebec, Aug. 14 (*al.* 15), 1684.

34. Garnier, Fr. Charles; Province of France. Born at Paris, May 25 (*al.* 26), 1605 (*al.* 1606); entered the Order at Paris, Sept. 5, 1624; arrived at Quebec,

June 11, 1636; killed by the Iroquois at the Petun village of St. Jean (otherwise Etharita), not far from Osprey, Grey Co., Ont., Dec. 7, 1649.

35. Ragueneau, Fr. Paul; Province of France. Born at Paris, March 18, 1608 (*al.* 1605, 1607); entered the Order at Paris, Aug. 21, 1626; arrived in Canada, June 28, 1636 (*al.* 1638); returned to France, Aug. 12, 1662; died at Paris, Sept. 3, 1680.

36. Dumarché, Fr. Charles; Province of France. Born in 1602; entered the Order, Sept. 11, 1621; arrived at Quebec, July 2, 1636; returned to France in 1647, from Miscou Island; died at Quimper, Jan. 17, 1661.

37. Jogues, Fr. Isaac; Province of France. Born at Orleans, Jan. 10, 1607; entered the Order at Paris, Oct. 24, 1624; arrived at Quebec, July 2; at Miscou, about June 3, 1636; killed by the Mohawks at Ossernenon, near Auriesville, N. Y., Oct. 18, 1646.

38. Eudemare, Fr. Georges d'; Province of France. Born in 1589; entered the Order in 1612; arrived in Canada in 1636; died in 1649, probably at Montreal.

39. Gaubert, Br. Louis; Province of France. Arrived in Canada in 1636; died at Quebec, July 20, 1679.

40. Ratel, Br. Jacques; Province of France. Arrived in Canada in 1636; died in 1649.

41. Pijart, Fr. Claude; Province of France. Born at Paris, Sept. 1 (*al.* 10), 1600 (*al.* Aug. 21, 1601); entered the Order, Aug. 7, 1621 (*al.* 1626); arrived in Canada, July 14, 1637; died at Quebec, Nov. 16, 1683 (*al.* 1680).

42. Gondoin, Fr. Nicolas; Province of France. Born at Paris in 1601; entered the Order, Sept. 23,

1624; arrived at the Island of Miscou, N. B., in 1637; returned to France after 1638; died at Pontoise, Feb. 24, 1647.

43. La Place, Fr. Jacques; Province of France; entered the Order in 1621; arrived in Canada in 1637; returned to France in 1658; died at Quimper, Sept. 15, 1668.

44. Raymbaut (*al.* Raimbault, Raymbault), Fr. Charles; Province of France. Born at Le Bois, Ile-de-Ré, in Charante Inférieure, Apr. 6, 1602 (*al.* 1601); entered the Order at Rouen, Aug. 24, 1621; arrived in Canada in 1637; died at Quebec, Oct. 22, 1642.

45. Lalemant, Fr. Jérôme (*al.* Hierosme), brother of Charles and uncle of Gabriel; Province of France. Born at Paris, Apr. 27, 1593; entered the Order at Paris, Oct. 20 (*al.* 2), 1610 (*al.* 1609); arrived in Canada, June 25, 1638; died at Quebec, Jan. 26, 1673.

46. Du Peron, Fr. François; Province of France. Born at Lyons, Jan. 26, 1610; entered the Order at Avignon, Feb. 23, 1627; arrived in Canada, June 30, 1638; died at Chambly, Nov. 10, 1665. His remains were transferred to the College chapel, Quebec, Nov. 16, 1665.

47. Scot, Br. Dominique; Province of France. Arrived in Canada in 1639; returned to France, Oct. 24, 1645; died soon after, of consumption.

48. Le Moyne, Fr. Simon; Province of France. Born in 1604; entered the Order at Paris in 1623; arrived in Canada, June 30, 1638; died at Cap-de-la-Madeleine, Three Rivers, Nov. 24, 1665.

49. Bargon (?),[36] Fr. Jacques; Province of France (?). Arrived at Quebec Aug. 1, at Tadousac July 15, 1639; returned to France in 1639 (*al.* in Oct. 1641).

50. Chaumonot (*al.* Chaumonnot, Calvonotti), Fr. Pierre-Joseph-Marie; Province of Rome. Born at Châtillon-sur-Seine, Côte-d'Or, March 9, 1611; entered the Order at Rome, May 18, 1632; arrived at Quebec, Aug. 1, 1639; died at Quebec, Feb. 21, 1693.

51. Poncet de la Rivière, Fr. Joseph Antoine; Province of France. Born at Paris, May 7, 1610; entered the Order at Paris, July 30, 1629 (*al.* 1630); arrived in Canada, Aug. 1, 1639; returned to France, Sept. 18, 1657; died in the Island of Martinique, June 11 (*al.* 18), 1675.

52. Jager (*not* Joyer), Br. Claude; Province of France. Arrived in Canada in 1639; returned to France, Sept. 21, 1650; died at La Flèche, Oct. 17, 1676.

53. Du Peron, Fr. Joseph Imbert; Province of France. Born at Lyons; arrived at Quebec, July 1, 1640; returned to France, Sept. 6, 1658.

54. Ménard, Fr. René; Province of France. Born at Paris, March 2 (*al.* Sept. 7), 1605 (*al.* 1604); entered the Order, Sept. 5 (*al.* 7, Nov. 7), 1642; arrived at Tadousac, June 30, at Quebec, July 8, 1640. Perished in the primitive wilderness of northeastern Wisconsin, in 1661, about Aug. 15.

55. Azou, Br. François; Province of France. Arrived at Cape Breton in 1640; returned to France (or died) in 1641.

56. Dolebeau (*al.* D'Olbeau), Fr. Jean; Province of France. Born at Langres in 1608 (*al.* 1604); entered the Order at Paris, Oct. 16 (*al.* 26), 1628; arrived in Canada in 1640; died in 1643, on return voyage to France, through the explosion of the powder magazine after the capture of the vessel by the enemy.

57. Goupil, Mr. René; Province of France. Born at Angers; entered the Order in August, 1640 (took

his first vows in August, 1642); arrived in Canada in 1640; killed by the Mohawks near Auriesville, N. Y., Sept. 29, 1642.

58. Regnaut (*al.* Renaut, Renant), Br. Christophe; Province of France. Born in 1613; arrived in Canada in or before 1640, and became a donné; returned to France in 1650, embarking at Quebec to enter the Society in France, Nov. 2; died at Caen, Feb. 5, 1697.

59. Brouet (*al.* Broart, Brouat), Br. Ambroise; Province of France. Arrived in Canada in 1641; returned to France (or died) after 1676.

60. Bressani, Fr. Francesco Gioseppe; Province of France. Born at Rome, May 6, 1612; entered the Order at Rome, Aug. 15, 1626; arrived in Canada in 1642; returned to France, Nov. 2, 1650; died at Florence, Sept. 9, 1672.

61. Chabanel, Fr. Noël; Province of Toulouse. Born in the diocese of Mende, Feb. 2, 1613; entered the Order at Toulouse, Feb. 9, 1630; arrived in Canada, Aug. 15, 1643. Killed by an apostate Huron near the mouth of the Nottawasaga River, Ont., Dec. 8, 1649.

62. Druilletes (*al.* Druillettes), Fr. Gabriel; Province of Toulouse. Born at Gurat or Garat, Charante, diocese of Limoges, Sept. 29, 1610 (*al.* Beaulieu, Corrèze, in 1613), (*al.* 1593); entered the Order at Toulouse, July 27, 1629; arrived in Canada, Aug. 15, 1643; died at Quebec, Apr. 8, 1681.

63. Garreau, Fr. Léonard; Province of Aquitaine. Born at Arédieux (Saint-Yrieux), diocese of Limoges, Oct. 11 (*al.* in Sept.), 1609 (*al.* 1610); entered the Order, Sept. 27, 1628; arrived in Canada, Aug. 15, 1643; died at Montreal, Sept. 2, 1656. He was shot through the spine, on Aug. 30, by the

Iroquois, at a point of land on the north shore of the Lake of Two Mountains.

64. Lyonne, Fr. Martin; Province of Champagne. Born at Paris, May (*al.* March) 13, 1614; entered the Order at Nancy, Dec. 8, 1629; arrived in Canada, Aug. 15, 1643; died at Chedabucto Bay, Guysborough Co., N. S., Jan. 16 (*al.* 15), 1661.

65. Daran, Fr. Adrien; Province of France. Born at Rouen, Sept. 9, 1615; entered the Order at Paris, Sept. 7, 1635; arrived in Canada, Aug. 6, 1646; returned to France, Sept. 21, 1650; died at Vannes, May 24 (*al.* 21), 1670.

66. Frétat, Fr. Amable de (*al.* du); Province of France. Born at Clermont-Ferrand, in 1614 (*al.* 1613); entered the Order, Aug. 24, 1632 (*al.* 1633); arrived in Canada in September, 1646; returned to France, Oct. 21, 1647; died before 1678.

67. Lalemant, Fr. Gabriel, nephew of Charles and Jérôme; Province of France. Born at Paris, Oct. 10 (*al.* 30), 1610; entered the Order at Paris, March 24, 1630; arrived in Canada, Sept. 20, 1646; tortured to death by the Iroquois, March 17, 1649, at St-Ignace of the Hurons, about half-way between Coldwater and Vasey, Simcoe Co., Ont.

68. Masson, Br. Pierre; Province of France. Born in 1609; arrived in Canada, Sept. 20, 1646; died at Quebec, Oct. 18, 1695.

69. Noirclair, Br. Nicolas; Province of France. Born at Nancy in 1599; entered the Order, Dec. 24, 1625; arrived in Canada before 1647; returned to France, Sept. 21, 1650.

70. Le Faulconier, Br. Nicolas; Province of France. Arrived at Tadousac, June 20; at Quebec, June 25, 1647; returned to France, Sept. 6, 1658.

71. Bailloquet, Fr. Pierre; Province of Aquitaine. Born at Saintes in 1612 (*al.* 1616); entered the Order at Bordeaux, Nov. 20, 1631 (completed his novitiate at Pau); arrived at Quebec, June 25, 1647; died in the Ottawa missions, June 7, 1692.

72. Bonin, Fr. Jacques; Province of France. Born at Ploermel, Morbihan, Sept. 1, 1617; entered the Order at Paris, June 10, 1634; arrived in Canada, Aug. 14, 1647; returned to France, Sept. 21, 1650; died in the Island of Martinique, Nov. 4, 1659.

73. Bonnemer, Br. Florent; Province of France. Born in 1600; arrived in Canada, Aug. 14, 1647; died at Quebec, Aug. 16, 1683.

74. Grelon (*al.* Greslon), Fr. Adrien; Province of Toulouse. Born at Périgueux, April 27, 1618 (*al.* 1614, 1617); entered the Order at Bordeaux, when already a priest, June 1, 1643 (*al.* Nov. 5, 1635); arrived in Canada, Aug. 14, 1647; returned to France, Aug. 23, 1650. Sent as missionary to China, March 25, 1654; died at Kan-tchou-fou, in March, 1697.

75. Malherbe, Br. François; Province of France. Born in January, 1636 (*al.* 1631); entered the Order in 1654 (had been a donné previously); arrived in Canada for the second time, a member of the Order, in 1654; died on Good Friday eve, Apr. 19, 1696. His grave on the shores of Lake St. John, P. Q., was identified, about 1723, by Fr. Laure, who set up a cross on the spot.

76. Scheniel, Fr. Jean. Arrived in Canada in 1648, or before; died (or returned to France) in 1649. The name of this Father occurs on a list, in the General Archives of the Society, entitled *1648—Patres Societatis qui nunc sunt missionarii in Nova Francia.* I have not met with it elsewhere.

77. Albanel, Fr. Charles; Province of Toulouse. Born in Auvergne in 1616 (*al.* 1613); entered the Order, Sept. 16, 1633; arrived in Canada, Aug. 23, 1649; died at Sault-Ste-Marie, Jan. 11, 1696.

78. Feuville (*al.* Fréville), Br. Jean; Province of Aquitaine. Born at Armoraus, Apr. 16, 1600 (*al.* 1601); entered the Order, Sept. 25, 1626; arrived in Canada, Sept. 28, 1649; died at Quebec, Dec. 8, 1701.

79. Boursier *dit* Desforges, Br. Joseph; Province of France. Born in 1625; entered the Order in 1650; arrived in Canada in 1654; returned to France (or died) after 1688.

80. Dablon (*al.* D'Ablon), Fr. Claude; Province of France. Born at Dieppe, June 21, 1619; entered the Order at Paris, Sept. 17, 1639; arrived in Canada in 1655; died at Quebec, May 3 (*al.* Sept. 20), 1697.

81. Fremin (*al.* Frémin), Fr. Jacques; Province of France. Born at Rheims (*al.* Meaux), March 12, 1628; entered the Order at Paris, Nov. 21, 1646; arrived in Canada in 1655 (*al.* 1654); died at Quebec, July 20, 1691.

82. Allouez, Fr. Claude Jean; Province of Toulouse. Born at St-Didier-en-Forest, Haute Loire, in 1613 (*al.* 1620); entered the Order at Toulouse, Sept. 25, 1642 (*al.* 1639); arrived in Canada, July 11, 1658; died in the Ottawa missions, among the Miamis of St. Joseph's River (near Niles, Mich.), the night of Aug. 27–28, 1689.

83. Lauzier (*al.* Lozier), Br. Guillaume; Province of France. Arrived in Canada before 1659; died at Quebec, Apr. 10, 1670.

84. Nouvel, Fr. Henri; Province of Toulouse. Born at Pézenas, Hérault, in 1621 (*al.* March 1, 1624); entered the Order, Aug. 28, 1648; arrived at Quebec,

Aug. 4, 1662; died in the Ottawa missions, near Green Bay, Wis., in 1702[37] (*al.* at Quebec, Oct. 7, 1674; *al.* at Aix-la-Chapelle, Jan. 3, 1696).

85. Garnier, Fr. Julien; Province of France. Born at Saint-Brieux, Brittany, Jan. 6, 1643; entered the Order at Paris, Sept. 25 (*al.* 26), 1660; arrived in Canada, Oct. 27, 1662; ordained at Quebec in 1668; died at Quebec, Jan. 31 (*al.* 13), 1730.

86. Simon, Fr. Charles; Province of France. Born at Bourges, Feb. 5, 1620; entered the Order, Dec. 16, 1638; arrived in Canada, Oct. 27, 1662; returned to France, Sept. 6, 1663; died at Pontoise, March 9, 1697 (*al.* La Flèche, Jan. 6, 1690).

87. Raffeix, Fr. Pierre; Province of Toulouse. Born at Clermont, Auvergne, Jan. 15, 1635 (*al.* 1633); entered the Order at Toulouse, March 23 (*al.* 25), 1653; arrived in Canada, March 22, 1663; died at Quebec, Aug. 29, 1724.

88. Le Boesme, Br. Louis; Province of Toulouse. Born at Saintes, Aug. 25, 1632;[38] entered the Order, Nov. 24, 1650; arrived for the second time in Canada, after his first vows, in 1656; died in 1709.

89. Largilier *dit* Le Castor, Br. Jacques; Province of France. Born about 1634; arrived in Canada before 1664; entered the Order about 1690; had been a donné since 1664; died at Kaskaskia, Nov. 4, 1714.

90. Nicolas, Fr. Louis; Province of Toulouse. Born at Aubenas, Ardèche, Aug. 24, 1634; entered the Order at Toulouse, Sept. 16, 1654; returned to France in 1675. Left the Order in 1678.

91. Beschefer, Fr. Thierry (*i.e.* Theodoric); Province of Champagne. Born at Châlons-sur-Marne, May (*al.* March) 25, 1630; entered the Order at Nancy, May 24, 1647; arrived at Quebec, June 19,

1665; returned to France in 1690 (*al.* 1689); died at Rheims, Feb. 4, 1711.

92. Bardy, Fr. Claude; Province of France. Arrived at Quebec, June 30, 1665; returned to France, Aug. 28, 1667.

93. Bruyas, Fr. Jacques; Province of Lyons. Born at Lyons, July 13, 1635 (*al.* 1637); entered the Order, Nov. 11, 1651; arrived in Canada, Aug. 3, 1666; died at Sault-St-Louis, Caughnawaga, June 15, 1712.

94. Elye, Mr. Jean François; Province of France. Arrived in Canada, Aug. 3, 1666; returned to France, Oct. 14, 1667. Dismissed.

95. Carheil, Fr. Étienne de; Province of France. Born at the Château de la Guichardaye, Carentoir, Nov. 20, 1633 (*al.* Nov. 10, 1634); entered the Order, Aug. 30, 1652 (*al.* Oct. 3, 1653); arrived at Quebec, Aug. 6, 1666; died at Quebec, July 27, 1726.

96. Marquette, Fr. Jacques; Province of Champagne. Born at Laon, June 10, 1637; entered the Order at Nancy, Oct. 8, 1654; arrived at Quebec, Sept. 20, 1666; died near the present site of Ludington, Mich., May 18, 1675. His remains were transferred two years after, and (on Whittuesday, June 8, 1677) were buried in the mission chapel, near Point St. Ignace, at the head of East Moran Bay. There they were discovered, Sept. 3, 1877, by V. R. Fr. E. Jacker. The little monument erected at the spot covers part of his remains; but the larger portion are preserved at Marquette College, Milwaukee.

97. Pierron, Fr. Jean; Province of Champagne. Born at Dun-sur-Meuse, Sept. 28, 1631; entered the Order at Nancy, Nov. 21 (*al.* 25), 1650; arrived in Canada, June 27, 1667; returned to France in 1678;

died at Pont-à-Moûsson, Feb. 20 (*al.* 14), 1700 (*al.* 1701).

98. Beaulieu, Fr. Louis de; Province of Lyons. Born at Bourges, in 1635; entered the Order at Lyons, Sept. 13, 1651; arrived at Quebec, Sept. 25, 1667; returned to France in 1670.

99. Maigneret, Br. Pierre; Province of France. Born in 1642; arrived in Canada, Sept. 25, 1667; died at Quebec, in October, 1722.

100. Pierson, Fr. Philippe; Gallo-Belgian Province. Born at Ath, Hainaut, Belgium, Jan. 4, 1642; entered the Order at Tournay, Oct. 6 (*al.* 26), 1660; arrived in Canada, Sept. 25, 1667; died at Lorette (*al.* Quebec) in 1688.

101. Milet (*al.* Millet), Fr. Pierre; Province of France. Born at Bourges, Nov. 19 (*al.* 18), 1635 (*al.* 1631); entered the Order at Paris, Oct. 3, 1655; arrived in Canada, Aug. 5, 1667 (*al.* 1668); died at Quebec, March 22 (*al.* Dec. 31), 1709 (*al.* 1708).

102. Blanchet, Fr. Jean Bernard; Province of Aquitaine. Born at Ile-Dieu, Vendée (*al.* Potiers), Sept. 29, 1629; entered the Order at Bordeaux, May 27, 1650; arrived in Canada in 1668; returned to France in 1670; died at Poitiers, Nov. 5, 1707.

103. Juchereau, Br. Noël; Province of France. Born in 1647; entered the Order in 1665; arrived in Canada in 1668; drowned at Quebec, Nov. 3, 1672.

104. André, Fr. Louis; Province of Lyons. Born at Saint-Rémy, Bouches-du-Rhône, May 28, 1623 (*al.* 1631); entered the Order at Lyons, Sept. 12, 1750; arrived in Canada, June 7, 1669; died at Quebec, Sept. 19, 1715.

105. Boniface, Fr. François; Province of France. Born at Arras, Aug. 1, 1635; entered the Order at

Paris, Sept. 30, 1652; arrived in Canada in 1669; died at Quebec, Sept. 19, 1715.

106. Lamberville, Fr. Jean de; Province of France. Born at Rouen, Dec. 27, 1633 (*al.* 1635, 1636); entered the Order at Paris, March 3, 1656 (*al.* 1655); arrived in Canada in 1669; died at Paris, Feb. 6, 1714.

107. Vaillant de Gueslis (*al.* Guélis), Fr. François; Province of France. Born at Orleans, July 20, 1646 (*al.* 1649); entered the Order at Paris, Nov. 10, 1665; arrived in Canada in 1669 (*al.* 1670); returned to France in 1715; died at Moulins, Sept. 24, 1718.

108. Crépieul (*al.* Crespieul), Fr. François de; Gallo-Belgian Province. Born at Arras, March 17 (*al.* 16), 1638 (*al.* 1639; *al.* May 7, 1638); entered the Order at Tournay, Oct. 29 (*al.* Sept. 27), 1658; arrived in Canada in 1670; died at Quebec in 1702, after Oct. 28.

109. Matthieu, Fr. Guillaume; Province of France. Arrived in Canada in 1670; returned to France in 1676; died at La Rochelle, Feb. 5, 1677.

110. Robaud, Fr. Jacques; Province of France. Arrived in Canada in 1670; died on the passage out, through assisting the fever-stricken.

111. Dumont, Br. Claude; Province of France. Arrived in Canada before 1671; entered the Order at Quebec in 1671; returned to France in 1678.

112. Dalmas, Fr. Antoine; Province of France. Born at Tours, Aug. 4, 1636; entered the Order at Paris, Oct. 8, 1652; arrived in Canada in 1671 (*al.* 1670). Killed at Fort Ste-Anne, Hudson's Bay, by Guillory, a French armorer, May 4, 1693.

113. Vaultier, Fr. Jacques; Province of France. Born in Paris, July 1, 1645 (*al.* 1644); entered the Order at Paris, Sept. 2, 1661; arrived in Canada in

1673 (*al.* 1672); returned to France in 1681 (*al.* 1680); died at Orleans, Jan. 25, 1709 (*al.* 1707).

114. Bouvart, Fr. Martin; Province of France. Born at Chartres, Aug. 15, 1637 (*al.* 1639); entered the Order at Paris, Aug. 10, 1658; arrived in Canada, Sept. 30, 1673; died at Quebec, Aug. 10, 1705.

115. Jétreau (*al.* Jetrau), Br. François (*al.* Guillaume); Province of Aquitaine. Born at Angoulême, July 10, 1650; entered the Order at Bordeaux, Nov. 10, 1670; arrived in Canada in 1673; returned to France in 1685; died at Bordeaux, March 15, 1724.

116. Mazier, Br. Gilles; Province of France. Born in 1641; arrived in Canada in 1673; died at Quebec, Apr. 10, 1712.

117. Silvy, Fr. Antoine; Province of Lyons. Born at Aix, Provence, Oct. 16, 1638; entered the Order, April 7, 1658; arrived in Canada, Sept. 30, 1673; died at Quebec, May 8 (*al.* Oct. 12), 1711.

118. Vitry, Br. Jean; Province of Aquitaine. Born at Limoges, Feb. 1, 1642; entered the Order at Bordeaux, July 18, 1663; arrived in Canada in 1673; returned to France in 1681; dismissed at Angoulême, March 16, 1685.

119. Beruys, Br. Jean; Province of France. Arrived in Canada in 1674; returned to France (or died) before 1679.

120. Boucher, Fr. Jean-Baptiste; Province of Champagne. Born at Soissons, Feb. 6, 1641; entered the Order at Nancy, Oct. 2, 1663; arrived in Canada in 1674; returned to France in 1680; died on his second voyage to Canada, in 1686.

121. Cholenec, Fr. Pierre; Province of France. Born in the diocese of St-Pol-de-Léon, Finistère, June 30 (*al.* 29), 1641 (*al.* July 29, 1640); entered the

Order at Paris, Sept. 8, 1659 (*al.* Oct. 9); arrived in Canada in 1674; died at Quebec, Oct. 30 (*not* 13 as *al.*), 1723.

122. Lamberville, Fr. Jacques de, brother of Jean; Province of France. Born at Rouen, March 24, 1644 (*al.* March 25, 1640); entered the Order at Paris, Oct. 20 (*al.* 24), 1661; arrived in Canada in 1674 (*al.* 1675); died at Sault-Saint-Louis, Caughnawaga, Apr. 18, 1711.

123. Morain, Fr. Jean; Province of Champagne. Born at Coutances (*al.* at St-Lô), Manche, Jan. (*al.* June) 20, 1630 (*al.* 1639, 1650); entered the Order at Paris, Oct. 10 (*al.* 1), 1667; arrived in Canada in 1674; died at Quebec, Feb. 24 (*al.* 14), 1688 (*al.* 1687).

124. Foyart, Br. François; Province of France. Arrived in Canada in 1675; returned to France (or died) before 1681.

125. Bonnault, Fr. André; Province of Aquitaine. Born at Niort, Sept. 27, 1643; entered the Order at Bordeaux, Aug. 31 (*al.* Oct. 13), 1662; arrived at Quebec, July 22, 1676; returned to France in 1679.

126. Enjalran, Fr. Jean; Province of Toulouse. Born at Rodez, Oct. 10, 1639; entered the Order at Toulouse, Sept. 18, 1656; arrived at Quebec, July 22, 1676; returned to France in 1702, after Aug. 27; died at Rodez, Apr. 11, 1708 (*al.* 1709).

127. Thouvenot, Mr. Claude; Province of Champagne. Arrived at Quebec, July 22, 1676; returned to France in 1679.

128. Chauchetière, Fr. Claude; Province of Aquitaine. Born at Saint-Porchaire-de-Poitiers, Sept. 7, 1645; entered the Order at Bordeaux, Sept. 7,

1663; arrived in Canada in 1677 (*al.* 1675, 1678); died at Quebec, Apr. 17, 1709.

129. Bigot, Fr. Jacques; Province of France. Born at Bourges, July 26, 1651 (*al.* 1644); entered the Order at Paris, Sept. 9, 1667; arrived in Canada in 1679; died at Quebec in April, 1711.

130. Potier, Fr. Nicolas (*al.* Jean); Province of France. Born at Chauny, Aisne (*al.* Nogent-le-Rotrou), Sept. 2, 1642 (*al.* 1643); entered the Order at Paris, Oct. 27 (*al.* 28), 1661 (*al.* 1660); arrived in Canada in 1679; died at Quebec, May 4 (*al.* March 2), 1689.

131. Valentin, Br. Pierre; Province of France. Born in 1651; arrived in Canada in 1679; died at Quebec, Apr. 28, 1712.

132. Bigot, Fr. Vincent; Province of France. Born at Bourges, May 15, 1649 (*al.* 1648); entered the Order at Paris, Sept. 2 (*al.* 20), 1664; arrived in Canada in 1680; returned to France in 1713; died at Paris, Sept. 7, 1720.

133. Fraillon, Br. Nicolas; Province of France. Born in 1651; arrived in Canada in 1680; returned to France (or died) before 1687.

134. Lanion, Br. Michel; Province of France. Born in 1642; arrived in Canada before 1681; returned to France (or died) before 1687.

135. Gassot, Fr. Henri Joseph; Province of France. Born at Bourges, Dec. 12, 1649 (*al.* 1650); entered the Order at Paris, Oct. 8, 1666; arrived in Canada in 1683; died at Quebec (*not* at Sillery), Dec. 12, 1685.

136. Aveneau, Fr. Claude; Province of France (*al.* Toulouse). Born at Laval, Dec. 28, 1650; entered

the Order, Oct. 19, 1669; arrived in Canada in 1685 (*al.* 1686); died at Quebec (*not* at the St. Joseph's River mission), Sept. 11, 1711.

137. Chicard (*al.* Chicart), Fr. François; Province of Toulouse. Born at Rodez, Sept. 25, 1643; entered the Order, Oct. 26, 1658; arrived in Canada in 1685 (*al.* 1686); died at Quebec, Feb. 21, 1693.

138. Gravier, Fr. Jacques; Province of France. Born at Moulins, May 17 (*al.* June 2), 1651; entered the Order at Paris, Oct. 29 (*al.* Nov. 18), 1670; arrived in Canada in 1685 (*al.* 1684); died in the Louisiana mission, after his return voyage from France, Apr. 26. (*al.* 17, 23), 1708.

139. Boussat, Br. Jean; Province of France. Arrived in Canada in 1686; died at Quebec in April, 1711.

140. Dupuy, Fr. Gaspard; Province of France. Died on his voyage out to Canada in 1686.

141. Leblond, Br. Sébastien; Province of France. Arrived in Canada in 1686; died at Quebec, Dec. 6, 1717.

142. Marest, Fr. Joseph Jacques; Province of France. Born at Laval (*al.* Fresnes, Champagne), March 18, 1653 (*al.* 1658); entered the Order, Sept. 26, 1672; arrived in Canada in 1688 (*al.* 1687); died at Montreal in October, 1725 (*al.* 1724).

143. Sandron, Br. Jean-Baptiste; Province of France. Arrived in Canada in 1686; died at Quebec, Oct. 30, 1691.

144. Germain, Fr. Joseph (*al.* Joseph Louis); Province of Toulouse. Born in the diocese of Clermont, Jan. 3, 1633; entered the Order, Sept. 21, 1656; arrived in Canada in 1687; died at Quebec in January (*al.* February), 1722.

145. Viguier, Fr. Jean; Province of Toulouse. Born at Saint-Flour, Cantal, March 20, 1652; entered the Order at Toulouse, Sept. 21, 1673; arrived in Canada in 1687; returned to France in 1699.

146. Favre (*al.* Fabvre, Faure), Fr. Bonaventure; Province of Champagne. Born at Troye, Feb. 10, 1655 (*al.* 1656); entered the Order at Nancy, Oct. 8, 1673 (*al.* 1672); arrived in Canada in 1688; died at Quebec, Dec. 6, 1700 (*al.* 1701).

147. Fontenoy, Fr. François; Province of Lyons. Arrived in Canada in 1688; returned to France (or died) after 1689.

148. Bunon, Mr. Jacques Philippe (*al.* Philibert); Province of France. Born at Rouen, Jan. 29, 1667 (*al.* 1670); entered the Order at Paris, Sept. 10 (*al.* 11), 1686; arrived in Canada in 1689; returned to France in 1695; died while rector of the college of Rennes, Oct. 11, 1739.

149. Pearon, Mr. Jean; Province of France. Entered the Order, Sept. 16, 1686; arrived in Canada in 1689; returned to France in 1691; died at Moulins, March 28, 1712.

150. Rale (*al.* Rasle, Rasles, Racles), Fr. Sébastien; Province of Lyons. Born at Pontarlier, Doubs (formerly part of Franche-Comté), Jan. 4, 1657 (*al.* Jan. 20, 1654); entered the Order at Dôle, Sept. 24 (*al.* 25), 1675 (*al.* 1674); arrived in Canada, Oct. 13, 1689; killed at Norridgewock, Me., by the New England troops, Aug. 23, 1724.

151. Couvert, Fr. Michel Germain de; Province of France. Born in the diocese of Bayeux, Normandy, Jan. 5, 1653 (*al.* 1651); entered the Order at Paris, Nov. 5, 1672; arrived at Quebec in 1690; died at Quebec in October, 1715 (*al.* Dec. 13, 1714).

152. Bineteau, Fr. Julien; Province of France. Born at La Flèche, Sarthe, May (*al.* March) 12, 1660; entered the Order at Paris, Sept. 7, 1676; arrived in Canada in 1691; died at Kaskaskia, Randolph Co., Ill., Dec. 25, 1699.

153. Aubéry, Fr. Joseph; Province of France. Born at Gisors, in Normandy, March 10, 1674 (*al.* 1673); entered the Order at Paris, Sept. 8, 1690; arrived in Canada in 1694; ordained at Quebec in 1700; died at St-François, Abenaki mission, May 24, 1756 (*al.* July 2, 1755). He was buried at St-François.

154. Lagrené, Fr. Pierre; Province of France. Born at Paris, Nov. 12 (*al.* Oct. 28), 1659; entered the Order at Paris, Oct. 10 (*al.* Oct. 2), 1677; arrived in Canada in 1694; died at Quebec in 1736.

155. Marest, Fr. Pierre Gabriel; Province of France. Born at Laval, Mayenne (*al.* Fresnes, Champagne), Oct. 14, 1662 (*al.* 1661); entered the Order at Paris, Oct. 1, 1681; arrived in Canada in 1694; died at Kaskaskia, Ill., Feb. 15, 1714 (obituary letter by Fr. Mermet); in Sept. 1715 (annual *Catalogue* of 1716), *al.* May 15, 1727 (Kaskaskia Register, as quoted by Mgr. Tanguay, in his *À Travers les Régistres — 1886*, p. 124[39]). His remains were reinterred in Kaskaskia church by Fr. Le Boullenger, Dec. 18, 1727.

156. Pinet, Fr. François; Province of Aquitaine. Born at Limoges (*al.* Périgueux), Dec. 11, 1661 (*al.* Nov. 11, 1660); entered the Order at Bordeaux, Aug. 29 (*al.* Sept. 23), 1682; arrived in Canada in 1694, before Sept. 20; died at Chicago, July 16, 1704.

157. Ruël, Mr. Jacques Philippe; Province of France. Born at Alençon, Nov. 9 (*al.* 8), 1673;

entered the Order at Paris, Sept. 29, 1691; arrived in Canada in 1694; returned to France in 1698 (*al.* 1699); died at Orleans, July 16, 1756.

158. Bradehale, Fr. François; Province of France. Arrived in Canada in 1695; returned to France in 1697.

159. Pierrart (*al.* Pierard, Pierart), Br. Germain; Province of France. Arrived in Canada about 1695; returned to France (or died) before 1706.

160. Vacelet, Br. Ponce; Province of France. Arrived in Canada between 1695 and 1700; returned to France (or died) before 1709.

161. Poncet, Fr. Joseph Antoine;[40] Province of France. Born in 1652; arrived in Canada in 1697; died on his way to Canada, Aug. 12, 1697.

162. Le Blanc, Fr. Augustin (*al.* Auguste); Province of France. Born at Auxerre, Nov. 23, 1649; entered the Order at Paris, Sept. 14, 1666; arrived in Canada in 1697; returned to France in 1700; died at Beaugency, Feb. 26, 1723.

163. Avaugour, Fr. Louis d'; Province of France. Born in 1669; entered the Order in 1696; arrived in Canada in 1698; returned to France in 1719; died at Paris, Feb. 4, 1732.

164. Guibert, Br. Jean François; Province of France. Born in 1670; entered the Order, Jan. 10, 1693; arrived in Canada in 1698; died at Quebec, May 5, 1728.

165. Limoges, Fr. Joseph de; Province of France. Born at Vannes, Sept. 19, 1668; entered the Order at Paris, Sept. 24, 1686; arrived at Quebec in 1698; returned to France in 1703; died at Vannes, Jan. 30, 1704.

166. Mermet, Fr. Jean; Province of Lyons. Born

at Grenoble, Isère, Sept. 23 (*al.* 29), 1664; entered the Order, Nov. 26 (*al.* 20), 1683; died in the Illinois mission, Sept. 15, 1716. His remains were transferred, by Fr. Le Boullenger to Kaskaskia church, Dec. 18, 1727.

167. Alexandre,[41] Br. Arrived in Canada before 1699.

168. Baurie (*al.* Bovie, Boré, Baron), Fr. Jean; Province of France. Arrived in Canada in 1699; returned to France by way of the Mississippi in 1702.

169. Chardon, Fr. Jean-Baptiste; Province of Aquitaine. Born at Bordeaux, Apr. 27, 1672; entered the Order at Bordeaux, Sept. 7, 1687; arrived in Canada in 1699; died at Quebec, Apr. 11, 1743.

170. Duperet, Mr. Jacques; Province of France. Born July 20, 1675; entered the Order, Sept. 8, 1695; arrived in Canada in 1699; returned to France in 1705.

171. Du Rue, Fr. Paul; Province of France. Born at Vernon, diocese of Evreux, Oct. 6, 1666; entered the Order at Paris, Oct. 21, 1686; arrived in Canada in 1699; returned to France in 1702; died at Rouen, March 30, 1741.

172. Haren, Br. Louis; Province of France. Born in 1671; entered the Order in 1692; arrived in Canada in 1699; died at Quebec, March 25, 1646 (*al.* May 23, 1644).

173. La Chasse, Fr. Pierre de; Province of France. Born at Auxerre, May (*al.* March) 7, 1670 (*al.* 1669); entered the Order at Paris, Oct. 14, 1687; arrived in Canada in 1699 (*al.* 1700); died at Quebec, Sept. 27, 1749.

174. Mallemain (*al.* Mallemains), Mr. Pierre de; Province of France. Born in the diocese of Rouen,

Dec. 27, 1677; entered the Order at Paris, Sept. 4, 1697; arrived in Canada in 1699 (*al.* 1698); returned to France in 1701 (*al.* 1703); died at Rouen, between 1750 and 1756.

175. La Tour, Mr. Pierre Urbain de; Province of France. Born at Tours, Sept. 27, 1678; entered the Order at Paris, Oct. 20, 1698; arrived in Canada in 1700; returned to France in 1708; died at La Flèche, March 22, 1709.

176. Lucas, Br. Benoît; Province of France. Arrived in Canada before 1700 (probably in 1688); died at Lorette or Quebec, Sept. 8, 1711.

177. Robe (*al.* Robbe), Br. Antoine; Province of France. Arrived in Canada in 1700; returned to France in 1705.

178. Dongé, Fr. Pierre; Province of France. Born at Hesdin, Pas-de-Calais, June 18, 1670; entered the Order at Paris, Sept. 18, 1686; arrived in Canada in 1700 (*al.* 1701); died at sea on return voyage to France, Jan. 30, 1704.

179. Marc, Br. Jean Jacques; Province of France. Arrived in Canada about 1701; died at Quebec, Jan. 9, 1746.

180 Charlevoix, Fr. Pierre François Xavier de; Province of France. Born at Saint-Quentin, Oct. 29, 1682; entered the Order at Paris, Sept. 15, 1698; arrived in Canada in 1705; returned to France in 1709 for his ordination; died at La Flèche, Feb. 1, 1761. He traveled through Canada and Louisiana, 1720–22.

181. Du Puys, Fr. Claude; Province of France. Born at Rouen, Dec. 12, 1683; entered the Order, Sept. 3, 1702; arrived in Canada in 1705; returned to Europe, —. Left the Order between 1737 and 1744.

182. Loyard, Fr. Jean-Baptiste; Province of Aquitaine. Born at Pau; entered the Order at Bordeaux, Aug. 31, 1695 (*al.* 1693); arrived in Canada, June 14, 1706; died at Medoctec, a Maliseet village, on the west bank of the St. John River, four miles above the mouth of Eel River, on the night of June 24–25, 1731.

183. Ville (*al.* Villes, Deville), Fr. Jean Marie (*al.* Louis) de; Province of Champagne. Born at Auxerre, Sept. 8, 1672; entered the Order, Sept. 9, 1693; arrived in Canada in 1706 (*al.* 1708); died at Natchez, Miss., June 15 (*al.* 6), 1720.

184. Du Parc, Fr. Jean-Baptiste; Province of France. Born June 28, 1676; entered the Order, Sept. 28, 1695; arrived in Canada in 1707; died at Quebec, Jan. 31, 1742.

185. Le Brun, Fr. François; Province of France. Born at Paris, March 27, 1674; entered the Order, Sept. 8, 1694; arrived in Canada in 1707; died at Quebec, July 16, 1721.

186. Fortin, Br. Guillaume; Province of France. Arrived in Canada in 1708; returned to France (or died) after 1709.

187. Heu (*al.* Dheu), Fr. Jacques d'; Province of Lyons. Born at Moulins, June 27, 1672; entered the Order, Sept. 7, 1690; arrived in Canada in 1708; died at Quebec (*al.* Montreal) in January, 1742.

188. Villette, Mr. Louis de; Province of France. Arrived in Canada in 1709; returned to France in 1714 (*al.* 1716). Was sent to Cayenne as Prefect Apostolic. Died Jan. 31, 1739.

189. Laure, Fr. Pierre; Province of France. Born at Orleans, Sept. 17, 1688; entered the Order at Paris, Oct. 29, 1707; arrived in Canada in 1711;

ordained at Quebec, June 23, 1719; died at Les Éboulements, P. Q., Nov. 22, 1738.

190. Lauverjat, Fr. Étienne; Province of France. Born at Bourges, Jan. 25, 1679; entered the Order at Paris, Nov. 8, 1700; arrived in Canada in 1711; died at Quebec, Nov. 16, 1761.[42]

191. Le Clerc, Br. Nicolas; Province of France. Born July 23, 1677; entered the Order, Dec. 13, 1697; arrived in Canada in 1711; returned to France (or died) between 1750 and 1752.

192. Lafitau (*al.* La Fitau), Fr. Joseph François (*al.* Pierre); Province of Aquitaine. Born at Bordeaux, May 31, 1681; entered the Order at Bordeaux, Dec. 2, 1696; arrived in Canada in 1712 (*al.* 1713); absent in Europe, 1717 to November, 1727; returned to France about 1729 (*al.* 1717, 1718); died at Bordeaux, July 3, 1746.

193. Boispineau, Br. Jean Jard; Province of Aquitaine. Born at Lamothe, diocese of Poitiers, Sept. 10, 1689; entered the Order, Aug. 10, 1711; arrived in Canada in 1713; died at Quebec in 1744.

194. Dumans, Fr. Léonard Martin; Province of France. Born in 1680; entered the Order in 1695; arrived in Canada in 1713; died at Quebec, March 27, 1715.

195. Le Tellier, Br. Pierre; Province of France. Born May 3 (*al.* 15), 1685; entered the Order, Nov. 29 (*al.* 27), 1707; arrived in Canada in 1713 (*al.* 1716); died at Quebec, Dec. 23 (*al.* 20), 1759.

196. Mareuil, Fr. Pierre de; Province of France. Born in the diocese of Bourges, June 29, 1672; entered the Order, Sept. 8, 1692; arrived in Canada in 1707 (*al.* 1706); embarked to return to France in 1713; on the voyage was taken prisoner and detained one

year by the English; died at Paris, Apr. 19, 1742.

197. Buisson, Fr. François; Province of Aquitaine. Born at Limoges, March 27, 1692; entered the Order at Bordeaux, Sept. 12, 1708; arrived in Canada in 1714; returned to France in 1718; died after Feb. 2, 1727.

198. Renauld, Fr. Pierre; Province of France (?). Arrived in Canada in 1714.[43]

199. Richer, Fr. Pierre Daniel; Province of France. Born Aug. 11, 1682; entered the Order, Aug. 28, 1700; arrived in Canada in 1714; died at Quebec (*al.* Lorette), Jan. 17, 1770.

200. Daniélou, Fr. Jean Pierre; Province of France. Entered the Order, Oct. 7, 1713; arrived in Canada in 1715; died at Quebec, May 23, 1744 (*al.* 1745).

201. Gérard, Fr. Louis Bertrand; Province of France. Born in March, 1672; entered the Order, Oct. 3, 1692; arrived in Canada in 1715; died at Quebec, Dec. 30, 1735.

202. Guymonneau, Fr. Jean Charles; Province of France. Born March 14, 1684; entered the Order, Oct. 3, 1704; arrived in Canada in 1715; died in the Illinois mission, Feb. 6, 1736.

203. Delvacque, Br. Jean-Baptiste; Province of France. Born Sept. 21, 1688; entered the Order, Aug. 15, 1709; arrived in Canada in 1716; died at Quebec, Feb. 7, 1753.

204. Guignas, Fr. Michel; Province of Aquitaine. Born at Condom, diocese of Auch, Jan. 22, 1681; entered the Order, Dec. 9, 1702; arrived in Canada in 1716; died at Quebec, Feb. 6, 1752.

205. Kereben, Fr. Joseph François; Province of France. Born Dec. 29, 1683; entered the Order,

Aug. 27, 1703; arrived in Canada in 1716; died in the Illinois mission, Feb. 2, 1728.

206. Lauzon, Fr. Pierre (*al.* Jean; but he signed Pierre) de; Province of Aquitaine. Born at Poitiers, Sept. 26, 1687; entered the Order at Limoges, Nov. 24, 1703 (*al.* 1702); arrived in Canada in 1716; died at Quebec, Sept. 5, 1742.

207. Le Boullenger,[44] Fr. Jean Antoine (*al.* Jean-Baptiste); Province of France. Born at Rouen, July 22, 1685; entered the Order in 1700; arrived in Canada in 1716; died at Kaskaskia, Illinois mission, Nov. 4, 1740 (*al.* Oct. 16, 1744).

208. Le Sueur, Fr. Jacques François (*al.* Eustache); Province of France. Born in the diocese of Coutances, July 22 (*al.* 2; Aug. 24), 1685 (*al.* 1686); entered the Order at Paris, Sept. 7, 1704 (*al.* 1705); arrived in Canada in 1716 (*al.* 1715); died at Montreal, Apr. 28 (*al.* 26), 1760.

209. Loyard, Fr. Guillaume; Province of Aquitaine. Born at Pau, Aug. 16, 1685; entered the Order at Bordeaux, Sept. 26, 1698; arrived in Canada in 1716; returned to France in 1719.

210. Sirême (*al.* Syresme; but he signed Sirême), Fr. Jacques; Province of France. Born Oct. 22, 1695; entered the Order, Sept. 15, 1712; arrived in Canada in 1716; died in Province of Quebec or in Maine, U. S., Aug. 28, 1747.

211. Du Plessis, Fr. François Xavier; Province of France. Born at Quebec, Jan. 13, 1694; entered the Order in France, Jan. 7, 1717, but never returned to Canada; died at Charenton, near Paris, Dec. 2, 1771.

212. Renaut (*al.* Renaud), Br. Michel; Province of France. Born Feb. 4, 1682; entered the Order,

March 13, 1710; arrived in Canada before 1718; returned to France (or died) before 1727.

213. Beaubois, Fr. Nicolas Ignace de; Province of France. Born at Orleans, Oct. 15, 1689; entered the Order, Oct. 29 (*al.* 27), 1706; arrived in Canada in 1718 (*al.* 1719); returned to France in 1735; died after 1762; was engaged in the ministry at Vannes in that year.

214. Saint-Pé (*al.* St-Pé, his own signature), Fr. Jean-Baptiste de; Province of Aquitaine. Born in the diocese of Oloron, Oct. 21 (*al.* 10), 1686; entered the Order at Limoges, Oct. 15 (*al.* 14), 1703; arrived in Canada in 1719; died at Quebec, July 8, 1770.

215. Crucy, Br. Philippe; Province of France. Arrived in Canada in or before 1720; died at the village of the Arkansas, about Nov. 15, 1729.

216. La Marche, Mr. Jean François de; Province of France. Born at Quimper, Oct. 24 (*al.* 25), 1700; entered the Order, Sept. 24, 1714; arrived in Canada in 1720; returned to France in 1723. In 1761, he was delegated to report on the bankruptcy of La Valette at Martinique, in which island he died, Oct. 16, 1762.

217. Boispineau, Br. Charles; Province of Aquitaine. Born at Lamothe, diocese of Poitiers, Apr. 21 (*al.* 25), 1700; entered the Order, Sept. 14 (*al.* 13), 1719; arrived in Canada in or before 1721; died at Quebec, Jan. 30, 1760.

218. La Bretonnière, Fr. Jacques Quintin de; Province of France. Born at Meaux, May 5, 1689; entered the Order, Sept. 20, 1710; arrived in Canada in 1721; died at Quebec, Aug. 1, 1754.

219. Allioux, Fr. Vincent; Province of France. Born at Vannes, Aug. 13, 1698; entered the Order,

Oct. 26, 1721; arrived in Canada in 1722. Left the Order in October, 1734, and returned to France in the month following.

220. Mesaiger, Fr. Charles Michel; Province of Champagne. Born March 7, 1690; entered the Order, Sept. 19, 1706; arrived at Quebec in 1722; returned to France, Oct. 20, 1749; died at Rouen, Aug. 7, 1766.

221. Columeau, Br. Antoine; Province of France. Born Aug. 12, 1688; entered the Order, March 23, 1714; arrived in Canada in or before 1723; returned to France in 1726 or 1727; died at Brest, Feb. 3, 1746.

222. Duval, Br. Pierre; Province of Paris. Born Dec. 22, 1690; entered the Order, Oct. 10, 1714; arrived in Canada before 1723.

223. Courcy, Mr. Charles Antoine de; Province of France. Entered the Order, Sept. 29, 1720; arrived in Canada in 1723; died at Quebec, May 5, 1727.

224. Marcol, Fr. Gabriel; Province of Champagne. Born at Nancy, Apr. 12, 1692; entered the Order at Nancy, Sept. 14, 1708; arrived at Quebec in June, 1723; died at Quebec, Oct. 17, 1755.

225. Desert (*not* Du Dezert), Fr. Charles Joseph; Province of France. Arrived in Canada in 1724; returned to France before 1730 but after Oct. 10, 1728; died at La Flèche, Feb. 10, 1735.

226. Gonnor (*al.* Degonnor, his own usual signature), Fr. Nicolas de; Province of Aquitaine. Born in the diocese of Luçon, Nov. 19, 1691 (*al.* 1671); entered the Order at Bordeaux, Sept. 11 (*al.* 10), 1710; arrived in Canada in 1725; died at Quebec, Dec. 16, 1759.

227. La Germandière, Fr. Rodolphe de; Province

of France. Lost in the wreck of the *Chameau* off Louisbourg, on his passage out to Canada, on the night of Aug. 25, 1725. With him perished two other Jesuits whose names have not been ascertained.

228. La Richardie, Fr. Armand de; Province of Aquitaine. Born in the diocese of Périgueux, June 7 (*al.* Jan. 4), 1686; entered the Order at Bordeaux, Oct. 21 (*al.* 4), 1703; arrived in Canada in 1725; died at Quebec, March 17, 1758.

229. Butler, Mr. Jean Guillaume; Province of France. Born at Besançon, Nov. 10, 1703; entered the Order, Jan. 31, 1722; arrived in Canada in 1726; returned to France in 1731. In 1757 was minister at Louis-le-Grand College, Paris.

230. Des Landes, Fr. Joseph; Province of France. Born at Paris, Sept. 10, 1696; entered the Order, Sept. 11, 1710; arrived in Canada in 1726; returned to France in 1741; died at Paris, Jan. 25, 1742.

231. Dumas, Fr. Jean; Province of Lyons. Born at Lyons, Sept. 10, 1696; entered the Order, Sept. 11 (*al.* 7), 1711; arrived in Canada in 1726; returned to France before 1740; died in 1770. Member of the Royal Society of Lyons from 1754.

232. Du Poisson, Fr. Paul; Province of Champagne. Born at Épinay, Jan. 27, 1692; entered the Order, Sept. 11, 1712; arrived in Canada in 1726; killed by the Indians at Natchez, Nov. 28, 1729.

233. Le Petit, Fr. Mathurin; Province of France. Born at Vannes, Feb. 6, 1693; entered the Order, Sept. 14, 1712; arrived in Canada in 1726; died in Louisiana, Oct. 13, 1739.

234. Souel, Fr. Jean; Province of Champagne. Arrived in Canada in 1726; shot by the Yazoos, not far from Vicksburg, Miss., Dec. 11, 1729.

235. Ferchaud, Br. Jacques; Province of France. Born Feb. 21, 1691; entered the Order, Jan. 29, 1726; arrived in Canada in or before 1727; died at Quebec, Feb. 14, 1758.

236. Guyenne, Fr. Alexis (*al.* Alexandre) Xavier de; Province of France. Born at Orleans, Dec. 29, 1696; entered the Order at Paris, Sept. 24, 1713; arrived in Canada in 1727 (*al.* 1726); died in the Illinois mission in 1762.

237. L'Ourse, Br. Antoine; Province of France. Born Sept. 4, 1692; entered the Order, Jan. 16, 1716; arrived in Canada in or before 1727; died at Quebec, May 8, 1751.

238. Parizel, Br. Jean François (*al.* Claude); Province of France. Born Oct. 28, 1699; entered the Order, Jan. 15, 1722; arrived in Canada before 1727; died at New Orleans, March 11 (*al.* 12), 1758.

239. Outreleau (Doutreleau) Fr. Étienne d'; Province of Champagne. Born Oct. 11, 1693; entered the Order, July 27, 1715; arrived in Canada, July 23, 1727; returned to France in 1745. Was treasurer at Autun in 1752.

240. Tartarin, Fr. René; Province of France. Born Jan. 22, 1695; entered the Order, Aug. 20, 1712; arrived in Canada, July 23, 1727; died in the Louisiana mission, Sept. 24, 1745.

241. Baudouin (*al.* Baudoin), Fr. Michel; Province of Aquitaine. Born at Quebec, March 8, 1692; entered the Order at Angoulême, Dec. 11, 1713; arrived in Canada (on his return to America) in 1728; died in or near New Orleans in or after 1768.

242. Goüion (*al.* Goujon), Mr. Louis Joseph (*al.* Louis André; but he signed Louis Joseph Goüion); Province of France. Born Nov. 30, 1702; entered the Order,

Sept. 18, 1720; arrived in Canada in or before 1729; returned to France in 1731; died after 1757. Was moderator of the Workmen's Guild at Caen in 1756.

243. Incarville, Fr. Pierre (Le Chéron) d'; Province of France. Born at Louviers, Aug. 20 (*al.* 21), 1706; entered the Order, Sept. 7, 1727; arrived in Canada in 1730; returned to Paris in 1739. In 1740, was sent as missionary to China. Died at Pekin, June 12 (*al.* 22), 1757.

244. Maurice, Fr. Jean-Baptiste; Province of France. Born at Rouen, Nov. 10, 1707; entered the Order, Nov. 5 (*al.* 6), 1729; arrived in Canada in 1730; died at Quebec, March 20, 1746.

245. Guesnier, Fr. François Bertin (*al.* Bertrand); Province of France. Born at Rouen, Jan. 24, 1694; entered the Order, Oct. 17, 1711; arrived in Canada in 1732; died at Quebec, Dec. 18, 1734.

246. Vitry, Fr. Pierre de; Province of Champagne. Born May 2, 1700; entered the Order, Oct. 18, 1719; arrived at his mission in 1732; died at New Orleans, Apr. 5, 1749 (*al.* 1750).

247. Watrin, Fr. Philibert (*al.* Philippe); Province of Champagne. Born at Metz, Apr. 1, 1697 (*al.* 1691); entered the Order, Nov. 6, 1712; arrived in Canada in 1732; returned to France, embarking at New Orleans, Feb. 6, 1764.

248. Huet, Fr. Vast; Province of France. Arrived in Canada in August, 1733; died at Quebec, Aug. 19, 1733; had ministered to the sick on his passage out, and died of the contagion on his arrival.

249. Aulneau, Fr. Jean Pierre; Province of Aquitaine. Born at Moutiers-sur-Hay, diocese of Luçon, Apr. 25 (*al.* 21), 1705; entered the Order, Dec. 12,

1720; arrived in Canada, Aug. 12, 1734; killed by the Sioux, at Massacre Island, Lake of the Woods, June 8, 1736.

250. Du Jaunay, Fr. Pierre; Province of France. Born at Vannes, Aug. 11, 1704 (*al.* 1705); entered the Order, Sept. 2, 1723; arrived in Canada in or before 1734; died at Quebec, July 16, 1780.

251. Galpin, Fr. Barthélemy; Province of France. Born at Brest, May 16 (*al.* 12), 1711 (*al.* 1712); entered the Order, October 8, 1732; returned to France, Sept. 8, 1740; died at Rome in 1790.

252. La Pierre, Fr. Jean Louis de; Province of France. Born at Vannes, Feb. 18, 1704; entered the Order, March 20, 1724; arrived in Canada, Aug. 16, 1734; returned to France between 1746 and 1749; died after 1756 (in that year he was engaged in the ministry at Caen).

253. Nau, Fr. Luc François; Province of Aquitaine. Born at Noirmoutiers, Jan. 17, 1703; entered the Order, Dec. 12, 1720; arrived in Canada, Aug. 16, 1734; returned to France in 1744; died at Luçon, Sept. 5, 1753.

254. Sénat, Fr. Antoine; Province of Toulouse. Arrived in America in 1734; burned at the stake by the Chickasaws, near Fulton, Itawamba Co. (*al.* in Lee Co.), Miss., on Palm Sunday, March 25, 1736.

255. Morand, Fr. Guillaume François; Province of Lyons. Born Aug. 23, 1701; entered the Order at Avignon, March 14, 1720; arrived in Canada in 1735; died at New Orleans in 1761 (*al.* 1759).

256. Avond, Fr. Louis; Province of Toulouse. Born at Jaujac, Ardèche, May 4, 1701; entered the Order, Sept. 16, 1720; arrived in Canada in 1736;

returned to France in 1745; died after 1763 (in which year he was Rector of the College of Pamiers, Ariége).

257. La Morinie, Fr. Jean-Baptiste de; Province of Aquitaine. Born at Périgueux, parish of St-Front, Dec. 24, 1705 (*al.* 1704); entered the Order, Oct. 6, 1724; arrived in Canada in 1736; returned to France in the spring of 1764, from New Orleans.

258. Maquet (*not* Macquet), Fr. Alexis; Province of France. Born at St-Médard, diocese of Amiens, May 25, 1710; entered the Order as lay brother Dec. 9, 1732; arrived in Canada in 1737; ordained, to perpetuate the Order, Sept. 11, 1767; died at Quebec, March 2, 1775.

259. Cohade,[45] Fr. Guillaume Ignace; Province of Toulouse. Born Oct. 27, 1713; entered the Order, Sept. 30, 1729; arrived in Canada before Oct. 19, 1738; died at St-André, mission de la Rivière-des-Caps, P. Q., June 4, 1756. He was buried at St-Louis-de-Kamouraska, P. Q.

260. Coquart, Fr. Claude Godefroy; Province of France. Born at Calais, Jan. 31 (*al.* Feb. 2), 1706; entered the Order at Paris, May 14, 1726; arrived in Canada in 1738; died at Chicoutimi, July 4, 1765. His remains were transferred to the church of Ste-Croix, Tadousac, June 26, 1793.

261. Duval, Br. Jean René; Province of France. Born Jan. 13, 1706; entered the Order, Aug. 3, 1728; arrived in Canada in or before 1738; returned to France before 1749; died after 1758, in which year he was still assistant treasurer at Paris for the North American missions.

262. Germain, Fr. Charles; Gallo-Belgian Province. Born May 1, 1707; entered the Order, Sept.

14, 1728; arrived in Canada in 1738; died near St. François, Abenaki missions, Aug. 5, 1779.

263. Germain, Mr. Jean François; Province of France (?). Entered the Order, Sept. 14, 1736; arrived in Canada before Sept. 15, 1738; died at Quebec, Dec. 19, 1739.

264. Denet, Br. Georges; Province of France. Entered the Order, Sept. 20, 1737; arrived in Canada in 1739 or before; died at Quebec, Sept. 17, 1751.

265. Glapion, Fr. Augustin Louis de; Province of France. Born in the diocese of Séez, July 8, 1719; entered the Order, Oct. 10, 1735; arrived in Canada in or before 1739; died at Quebec, Feb. 24, 1790.

266. Roubaud, Fr. Pierre Antoine; Province of Lyons. Born at Avignon, May 28, 1724; entered the Order, Sept. 7, 1739; arrived in Canada in 1756; expelled from the Order in 1760.

267. Le Saux (his own signature, *not* De Saux), Fr. Yves; Province of France. Born March 2, 1718; entered the Order, Jan. 1, 1738; arrived in Canada in or before 1740; returned to France in 1753; died at Rennes, July 25, 1754.

268. Boismilon,[46] Fr. Louis Charles de; Province of France. Entered the Order in 1724 or 1725; arrived at Quebec in 1740, before June 21; died at Quebec, while attending the fever-stricken, Sept. 11, 1740.

269. Beugny, Mr. Jacques Simon Joseph de; Province of France. Born at Arras, March 12, 1721; entered the Order, Sept. 20, 1738; arrived in Canada, Aug. 8, 1740; returned to France before 1746; died before 1755.

270. Canot, Fr. Claude Joseph-Marie; Province of Lyons. Born April 21, 1710; entered the Order,

Oct. 5, 1727; arrived at Quebec, Aug. 11, 1740; died at Quebec, Apr. 23, 1751.

271. Bonnecamps,[47] Fr. Joseph Pierre de; Province of France. Born at Vannes, Sept. 5, 1707; entered the Order at Paris, Nov. 3, 1727; arrived in Canada in 1741 (*al.* July 21, 1742); returned to France in April, 1759; died at the Château of Tronjoly, parish of Gourin, Morbihan, May 28, 1790.

272. Chambon, Br. Michel; Province of France. Entered the Order, Nov. 27, 1739; arrived in Canada in 1741, or before; died at Quebec in 1744.

273. Corthier, Fr. Laurent Thomas; Province of France. Born at St-Malo, July 1, 1708; entered the Order at Paris, Sept. 29, 1726; arrived in Canada in 1741; returned to France between 1746 and 1749. In 1762 was director of studies at Orleans.

274. Gournay *dit* Latour, Br. Pierre; Province of France. Born at Montreal, July 1, 1700; entered the Order, Sept. 29, 1741; died at Montreal, in December, 1767.

275. Klästen, Fr. Gaspard de; Province of France. Born at Alençon, Sept 27 (*al.* 28), 1708; entered the Order, Sept. 8, 1726; arrived in Canada in 1741, or before; returned to France before 1746; died May 16, 1758.

276. Meurin, Fr. Sébastien Louis; Province of Champagne. Born at Charleville, Dec. 26, 1707; entered the Order at Nancy, Sept. 28, 1729 (*al.* 1726); arrived in Canada in November, 1741; died at Prairie-du-Rocher, Randolph Co., Ill., Aug. 13, 1777.

277. Servière, Mr. François-Marie; Province of France (?). Arrived in Canada before Nov. 28, 1741; returned to France (or died) before 1749.

278. Tournois, Fr. Jean-Baptiste; Gallo-Belgian

Province. Born at Orchie, Flanders (now in department of Nord, France), Jan. 1, 1710; entered the Order at Tournay, Sept. 27, 1727; arrived in Quebec in June or July, 1741; returned to France in 1751.

279. Potier, Fr. Pierre; Gallo-Belgian Province. Born at Blandain (between Tournay and Orchie), Hainaut, Apr. 21, 1708; entered the Order at Tournay, Sept. 30, 1729; arrived at Quebec, Oct. 1, 1743; died at L'Assomption-des-Hurons, Sandwich, Ont., July 17 (*al.* 16), 1781.

280. Salleneuve, Fr. Jean-Baptiste de; Province of France. Born June 14, 1708; entered the Order, Sept. 21 (*al.* 22), 1727; arrived at Quebec, Oct. 2, 1743; returned to France, embarking at New Orleans, Feb. 6, 1764 (*al.* died in Louisiana in 1764).

281. Dohen, Br. Charles Philippe; Province of France. Born March 25, 1701; entered the Order, Sept. 5, 1733; arrived in Canada in or before 1744; returned to France (or died) in or after 1762.

282. Floquet, Fr. Pierre René; Province of France. Born at Paris, Sept. 12, 1716; entered the Order, Aug. 6, 1735; arrived in Canada, Aug. 17, 1744; died at Quebec, Oct. 18, 1782.

283. Le Bansais, Fr. Siméon; Province of France. Born at Moret-Saint-Mammes, Seine-et-Marne, Apr. 26, 1719; entered the Order at Quebec, Aug. 12, 1745 (the date of his arrival in Canada), when already a priest;[48] returned to France in November, 1760; died an exile and castaway of the French Revolution; picked up on the shore near Villafranca, and carried to the Ospizio de Pazzi, Nice, where he died, Apr. 26, 179–.

284. Demers, Br. Jean-Baptiste Nicolas (*al.* Pierre); Province of France. Born at Saint-Nicolas,

near Quebec, Jan. 12, 1722; entered the Order at Quebec (*al.* in France), July 14, 1748. Took his first vows at Michillimackinac, July 16, 1750; arrived in Canada (?) in 1746, according to MS. *Catalogue* of 1761, in which case he would have entered the Order in France. Died after 1780.[49]

285. Magendie, Br. Charles; Province of Aquitaine. Born at Assat, near Pau, Oct. 30, 1707; entered the Order at Limoges, Oct. 23, 1730; arrived in Canada before 1746; returned to France after 1758; was at Paris in 1762.

286. Maillard, Br. Simon; Province of France. Born Nov. 29, 1705; entered the Order, Dec. 18, 1727; arrived in Canada before 1746; died at New Orleans (or returned to France after 1761).

287. Billiard, Fr. Pierre Régis; Province of France. Born Jan. 28, 1723; entered the Order, Apr. 11, 1743; arrived in Canada in 1747, before Aug. 15; died at Sault-Saint-Louis, Caughnawaga, June 26, 1757.

288. Fourré, Fr. Julien Joseph; Province of France. Born Jan. 6, 1703; entered the Order, Nov. 26, 1721; arrived in Canada in 1747; died Feb. 19, 1759, on his return voyage to France.

289. Le Maître, Mr. Pierre Jean; Province of France. Born Jan. 3, 1727; entered the Order, Aug. 24, 1745; arrived in Canada in 1747; returned to France before 1749; died after 1762, in which year he was at Compiègne.

290. Le Febvre, Fr. Nicolas; Gallo-Belgian Province. Born Aug. 15, 1715; entered the Order, Sept. 29 (*al.* 19), 1733; arrived in Canada in 1748, before July 20 (*al.* 1747); returned to France, embarking at New Orleans, Feb. 6, 1764.

291. Gordan, Fr. Antoine; Province of Lyons. Born March 10, 1717; entered the Order, Sept. 7, 1736; arrived in Canada in 1748; died at Montreal, June 30, 1779.

292. Gounon, Fr. Simon Pierre; Province of France. Born Apr. 20, 1719; entered the Order, Dec. 3, 1743; arrived in Canada in 1748; drowned, May 3 (*al.* 13), 1764, between Cap-de-la-Madeleine and Ste-Angèle, while crossing the St. Lawrence from his mission at Bécancourt. His remains were interred, July 6, 1764, in St. Joseph's church at Deschambault, P. Q.

293. Le Franc, Fr. Marin Louis; Province of France. Born June 12, 1716; entered the Order, March 31, 1742; arrived in Canada in 1748; died at Quebec, May 25, 1776.

294. Macé, Mr. René; Province of France. Born at Vannes, Dec. 24, 1729; entered the Order at Paris, Oct. 15, 1745; arrived in Canada after 1746 and before 1749 (probably in 1748); returned to France in or before 1752.

295. Neuville, Fr. Jean-Baptiste de; Province of France. Born May 6, 1722; entered the Order, Sept. 6, 1743 (*al.* 1742); arrived in Canada before June 16, 1748; died in Montreal, Jan. 15, 1761.

296. Racine, Br. Étienne Marin; Province of France. Born June 1, 1712; entered the Order, March 12, 1742; arrived in Canada in 1749; returned to France (or died) in or after 1761.

297. Vivier (his own signature, *not* Viviers), Fr. Louis; Province of France. Born at Issoudun, Oct. 6, 1714; entered the Order, Sept. 12, 1731; arrived in Canada in 1749; died at the post of Vincennes, Illinois mission, Oct. 2, 1756.

298. Carette, Fr. Louis François; Gallo-Belgian Province. Born July 15, 1712; entered the Order, Sept. 30, 1731; arrived in America in 1750; left New Orleans for San Domingo in 1763.

299. Dervillé, Mr. Julien François; Province of France. Born at Château-du-Loir, Sarthe, Dec. 29, 1725; entered the Order, Sept. 3, 1744; arrived in Canada in 1750; returned to France in 1753; ordained after his return to France; guillotined at Paris, for exercising the functions of the priesthood, Dec. 21, 1793.

300. Le Roy, Fr. Maximilien; Gallo-Belgian Province. Born Apr. 18, 1716; entered the Order, Dec. 14, 1733; arrived in Canada in 1750; returned to France in 1763, leaving Pensacola for Vera Cruz, Mexico; died, Sept. 2, 1768.

301. Salien, Mr. Yves Hyacinthe; Province of France. Born March 28, 1724; entered the Order, Sept. 24, 1744; arrived in Canada in 1750; returned to France in 1755; was in his second year of theology at Louis-le-Grand College, Paris, in 1756.

302. Virot, Fr. Claude Joseph (*al.* Louis); Province of Toulouse. Born Feb. 15, 1722; entered the Order, Oct. 10, 1738; arrived in Canada in 1750; killed by the Iroquois auxiliaries, near Fort Niagara, July 24, 1759.

303. Bacq, Br. Martin Joseph Xavier de; Province of France. Born Dec. 11, 1731; entered the Order at Quebec, March 7, 1751; arrived in Canada in or before 1751; returned to France before 1756; *exeunte anno* 1756, was infirmarian at Rouen.

304. Moyné, Mr. François; Province of Paris. Born Oct. 7, 1729; entered the Order, Oct. 2, 1749; arrived in Canada in 1751 (*al.* 1750); returned to

France in 1755; was in his first year of theology at La Flèche in 1756.

305. Audran, Fr. Pierre; Province of Toulouse. Born in the diocese of Béziers, Oct. 22, 1721; entered the Order, Oct. 14 (*al.* Nov. 14), 1737; arrived in Canada in June, 1752; died near Montpellier, France, after 1792.[50]

306. Noël, Fr. Jean-Baptiste; Province of France. Born at Normanville, diocese of Rouen, Dec. 31, 1728; entered the Order as a scholastic, Sept. 7, 1751; became a lay brother after his vows; arrived in Canada in 1752; after the Conquest, to perpetuate the Order, was raised to the priesthood, Dec. 20, 1766; died before April 26, 1769.

307. Pernelle, Br. Julien; Province of France. Born Nov. 19, 1721; entered the Order, May 11, 1751; arrived in Canada in 1753; returned to France (or died) in or after 1761.

308. Phleugny, Mr. Pierre de; Province of France. Born March 2, 1733; entered the Order, Oct. 12, 1749; arrived in Canada in 1753; returned to France in 1760; was in his first year of theology at La Flèche in 1762.

309. La Brosse, Fr. Jean-Baptiste de; Province of Aquitaine. Born at Magnat, parish of Jauldes, diocese of Angoulême, Feb. 29, 1724; entered the Order at Bordeaux, Oct. 9, 1740; arrived in Canada, June 30 (*al.* Sept. 24), 1754; died at Tadousac, Apr. 11, 1782. His remains were buried there.

310. Aubert, Fr. Jean-Baptiste; Province of Lyons. Born March 1, 1722; entered the Order, Sept. 7, 1739; arrived in Canada in 1754; returned to France, Feb. 6, 1764; was engaged in the ministry at Grenoble in 1784.

311. Devernai (*al.* De Vernay), Fr. Julien; Province of France. Born Dec. 19, 1719; entered the Order, Oct. 17, 1737 (*al.* 1738); arrived in Canada in 1754; returned to France, Feb. 6, 1764, embarking at New Orleans.

312. Girault, Fr. Étienne Thomas-de-Villeneuve; Province of France. Born Dec. 18, 1718; entered the Order, Nov. 2, 1738; arrived in Canada in 1754; died at Quebec, Oct. 8, 1794.

313. Le Prédour, Fr. Jean Jacques; Province of France. Born Apr. 28 (*al.* 23), 1722; entered the Order, Oct. 16, 1739; arrived in Canada in 1754; returned to France in 1764 — reaching France before September.

314. Morlière, Mr. Charles Alex.; Province of Champagne. Born June 29, 1733; entered the Order, Sept. 11, 1751; arrived in Canada in 1755; returned to France in 1760; was repetitor at La Flèche in 1762.

315. Renete (*al.* Renette), Br. Jean Baptiste; Province of France. Born March 17, 1734; entered the Order, June 29, 1753; arrived in Canada in 1755; returned to France in 1758.

316. Rivalin, Mr. René; Province of France. Born May 22, 1733; entered the Order, Oct. 4, 1750; arrived in Canada in 1755; returned to France in 1759 (*al.* 1760).

317. Casot, Fr. Jean Joseph; Province of France. Born Oct. 4, 1728, of Swiss origin; entered the Order as a lay brother, Dec. 16, 1753; arrived in Canada in 1757; to perpetuate the Order, was ordained at Quebec, Dec. 20, 1766; died at Quebec, March 16, 1800.

318. Huguet, Fr. Joseph; Gallo-Belgian Province. Born May 26, 1725; entered the Order, Sept. 30, 1745; arrived in Canada in 1757; died at Sault-Saint-Louis, Caughnawaga, May 5, 1783.

319. Well, Fr. Bernard; Gallo-Belgian Province. Born Dec. 2, 1724; entered the Order, Sept. 29, 1744; arrived at Quebec in 1757; died at Montreal in 1791, between March 13 and 22.

320. Martel, Fr. Joseph Nicolas; Province of France. Born at Quebec, Apr. 21, 1721; entered the Order, Dec. 17, 1737; served his novitiate in France, and was ordained there; arrived, (on his return to Canada), June 6, 1764, and was appointed that same year curé of Saint-Laurent, Island of Orleans; drowned near Contrecœur, P. Q., July 29, 1772.

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Silver soleil presented by Nicolas Perrot to the Jesuit mission at De Pere, Wis., in 1686. Vol. 66, *frontispiece*.

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[The following notation indicates the size (that is, the height) of volumes: S. is the equivalent of the old 16mo; D., of 12mo (duodecimo); O., of 8vo (octavo); Q., of 4to (quarto); F., of folio; F^4, a larger size of folio.]

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LIST OF MAPS.

1375. Mappemonde, Catalan.
1460. [World.]—Fra Mauro.

1482. Mappemonde.— In the Ulm ed. of Ptolemy.

1500. Mapamundi.— Juan de la Cosa.

1508. [Map of the Gulf of St. Lawrence.]— Jean Denys (?).

1529. Carta universal.— Diego Ribero.

1529. Mappamundi.— Hieronimo Verrazano.

1543 *ca.* [North America.]— Nicolas Vallard.

1544 (?). [Map.]— Nicolas Vallard.

1548. Mappamundi. Jacopo Gastaldi.

1556. Universale della parte del mondo nvovamente ritrovata.— Giovanni Battista Ramusio.

1562. Rvssiæ, Moscoviæ et Tartariæ descriptio.— Antony Jenkenson.

1566. Discoperto della Nova Franza.— Bolognino Zaltieri.

1569. Mappamundi.— Gerard Mercator.

1570. America.— Abraham Ortelius.

1572. [Mappemonde.]— Abraham Ortelius.

1572. [Mappemonde.]— Tomasso Porcacchi.

1574. [Map of the northern Pacific.]— Paolo de Furlani.

1578. [Map of the Gulf of Mexico and the Caribbean Sea, and the eastern coast of America from 46° N. to the line.]— Giovanni Martines.

1593. Americæ pars borealis, Florida, Baccalaos, Canada, Corterealis.— Cornelius de Judæis.

1595 (?). Vera totius expeditionis nauticæ descriptio D. Franc. Draci.— Jodocus Hondius.

1597. Septentrionalium terrarum descriptio.— Conrad Löw, in his *Meer oder Seehanen Buch* (Cologne, 1598.)

1597. Map of America.— In Cornelius Wytfliet's *Descriptionis Ptolemaicæ Augmentum* (1597).

1597. Nova Francia et Canada.— Wytfliet; in his *Descr. Ptol. Aug.*

1612. Carte geographiqve de la Novvelle Franse.— Samuel de Champlain. [For reduced facsimile, see our vol. ii., facing p. 56.]

1612. Figvre de la terre nevve, grande riviere de Canada, et côtes de l'ocean en la Novvelle France.— Marc Lescarbot. [For reduced facsimile, see our vol. i., facing p. 192.]

1620. Extrema Americæ.— W. J. Blaeu.

1632. Nouuelle France.— Samuel de Champlain.

1651. A mapp of Virginia.— Virginia Farrer.

1656. Le Canada, ou Nouvelle France.— Nicolas Sanson.

1657. Amérique Septentrionale. — Guillaume Sanson.

1660. Tabula Novæ Franciæ.— François du Creux. [For reduced facsimile, see our vol. xlvi., *frontispiece.*]

1662. Niev Nederlandt en Niev Engeland.— W. J. Blaeu.

1671. Lac Svperievr et avtres lievx ou sont les missions des Peres de la Compagnie de Iesvs comprises sovs le nom D'ovtaovacs.— Jesuit missionaries, in the years 1670 and 1671. [For facsimile, see our vol. lv., facing p. 94.]

1673 and 1674. Nouvelle decouuerte de plusieurs nations dans la Nouuelle France.— Louis Joliet. [For facsimile, see our vol. lix., facing p. 86.]

1674. [Map of the upper Missisippi river and the Great Lakes.]— Jacques Marquette. [For facsimile, see our vol. lix., facing p. 108.]

1674. Amérique septentrionale.— Nicolas Sanson.

1676 (?). Carte des parties les plus occidentales du

Canada.— Pierre Raffeix. ["This map is accompanied by a very instructive and very complete legend, especially regarding the voyages of Father Marquette and the sieur Joliet." *Catalogue of Library of Parliament* (Toronto, 1858), p. 1615.]

1684. Carte de la Louisiane.—Jean-Baptiste Louis Franquelin. [For reduced facsimile, see our vol. lxiii., *frontispiece*.]

1685. Partie de la Nouvelle France.— Hubert Jaillot.

1688. Parte occidentale du Canada ou de la Nouvelle France, ou sont les nations des Ilinois, de Tracy, les Iroquois, et plusieurs autres peuples, avec la Louisiane nouvellement découverte.— Coronelli.

1688. Le lac Ontario avec les lieux circonvoisins et particulierement les cinq Nations Iroquoises.— Pierre Raffeix.

1703. Carte du Canada ou de la Nouvelle France. Guillaume de l'Isle.

1703. Carte de la Louisiane.— Guillaume Delisle.

1705. Le Canada, ou Nouvelle France, la Floride, Virginie, . . . Louisiane et cours du Mississippi.— Nicolas de Fer.

1710. North America.— John Senex.

1710(?). Partie Orientale de la Nouvelle France ou du Canada avec l'Isle de Terre-Neuve et de Nouvelle Escosse, Acadie et Nouv. Angleterre avec Fleuve de S^{t}. Laurence.— Tobias C. Lotter and C. Seutter.

1715. A new and exact map of the dominions of the King of Great Britain on ye continent of North America.— Herman Moll.

1715. A map of Louisiana and of the river Mississippi.— John Senex.

1718. Carte de la Louisiane et du Cours du Mississippi.— Guillaume de l'Isle.

1718. Carte de la Nouvelle France.— N. de Fer.

1718. La France occidentale dans l'Amerique septentrional ou le cours de la riviere de St. Laurens [etc.].— N. de Fer.

1718. Le Cours du Missisipi, ou de St. Louis [etc.].— N. de Fer.

1718. Partie meridionale de la riviere de Missisipi, et ses environs, dans l'Amerique Septentrionale.— N. de Fer.

1720. Plan of New Orleans, the capital of Louisiana.— M^r^. de la Tour.

1720. A new map of the north parts of America, claimed by France under ye names of Louisiana, Mississipi, Canada and New France, with ye adjoining territories of England and Spain.— H. Moll.

1720 *ca.* Russiæ Albæ, sive Moscoviæ.— Pieter Schenck. [Revision of Sanson's *Russie Blanche ou Moscovie.*]

1731. Carte du domaine du roy en Canada.— Pierre Laure. [Reproduced in Rochemonteix's *Jésuites et la Nouvelle-France*, at end of vol. iii.]

[N.d.] Carte Nouvelle de l'Amérique Angloise contenant le Canada, la Nouvelle Ecosse ou Acadie, les treize Provinces unies, avec la Floride.— Matthieu Albert Lotter.

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1744. Carte des lacs du Canada.— Nicolas Bellin.

1744. Carte de la partie Orientale de la Nouvelle France ou du Canada.— N. Bellin.

1745. Partie Occidentale de la Nouvelle France ou Canada.— N. Bellin.

1746. Amerique Septentrionale.— Jean B. d'Anville.

1750. Carte particuliere du Détroit de Fronsac l'une des entrées du Golphe de S. Laurent.— Joseph Bernard de Chabert.

1755. Canada, Louisiane et terres Angloises.— Jean B. D'Anville. [One section of this map represents the river St. Lawrence on a larger scale than the rest of the sheet.]

1755. A general map of the middle British colonies in America.— Lewis Evans.

1755. Map of the British and French dominions in North America, with the roads, distances, limits, and extent of the settlements.— John Mitchell.

1755. Carte de l'Amérique septentrionale, depuis le 28. degré de latitude jusqu'au 72.— N. Bellin.

1761. Carte du cours du fleuve de Saint Laurent depuis Québec jusqu'à la mer.— N. Bellin.

1763. Canada ou Nouvelle France.— Pieter Van der Aa.

1775 (?). [The Great Lakes and Mississippi river system, with connecting portages. In Marcel's *Reproductions* (see Winsor's *Mississippi Basin*, pp. 28, 29), from a Paris map of Joliet's time.]

1776. General map of the British Middle Colonies.— Thomas Pownall. [Has in one corner a small map of the Illinois country.]

1777. A map of the inhabited parts of Canada, from the French surveys, with the frontiers of New York and New England.— Claude Joseph Sauthier.

1843. Hydrographical basin of the upper Mississippi river.— J. N. Nicollet.

1846. Map of the provinces of Canada, New Brunswick, Nova Scotia, Newfoundland and Prince Edward Island.— Joseph Bouchette.

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[N.d.] Geological map of the Lake Superior land district in the State of Michigan.— J. W. Foster and J. D. Whitney.

1851. Map of Ho-de-no-sau-nee-ga, or the territories of the people of the Long House in 1720.— Lewis H. Morgan. [In his *Iroquois League.*]

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Errata and Addenda.

VOLUME I.

P. 2. Near middle: for "Quebec," read "entrance to the river of Cap Rouge." Line 10 from end: for "near the mouth of the river," read "at St. John's, N. F."

P. 4. Line 1: for "1590," read "1598."

P. 12. Near middle: for "Sylvani," read "Sylvain."

P. 17. Line 2 from end: for "1658," read "1663."

P. 31. Line 4 from end: for "1708," read "1709."

P. 35. Line 3 from end: for "1781," read "1777."

P. 36. Near middle: for "about 1704," read "1703." Line 9 from end: for "1722," read "1721 and 1726 respectively."

P. 43. Line 13: delete "now Laval University."

P. 49. Last line: for "49," read "46."

P. 73. Last line of second marginal note: for "Pagnin, 9," read "Pagnin^{9}." Reference is here made to the Latin version of the Old Testament made by Sanctes Pagninus, *Biblia veteris ac novi testamenti* (Basle, 1563). The character "^{9}" is simply an abbreviation for *us* final.

P. 129. Line 3 (and elsewhere): the Latin *Paternitas* or French *Paternité*, as applied to the father-general of the order, should be rendered "Your Paternity."

P. 138. Italic lines: Father Jones says that Carayon's statement is incorrect; "this copy is not made from the autograph." Also, both here and in translation on next page, for "Jésus" and "Jesus," read "Gesù."

P. 197. Lines 8, 9 from end: for "Marchio," read "Marquis de;" and, for "Campania," "Champagne."

P. 207. Near middle: for "Commander," read "General."

P. 211. Lines 12, 13: for "thanksgiving," read "sacred procession;" for "the figure of Christ," "Christ in the most holy Sacrament;" for "canopy," "veil." Line 4 from end: after "care," add "they gave her the necessary instructions;" and in line 2, for "Associates," read "members of the Society."

P. 215. Line 2 from end: for "a godly act was performed," read "the sacrifice of the mass was offered."

P. 221. Lines 7, 8: for "stations of the Evangelists," read "residences of the missionaries."

P. 229. Lines 3, 4: for "household assistant," read "lay brother."

P. 249. Line 4: for "six hundred," read "an immense number of."

P. 277. Lines 8, 10 from end: for "to jest . . . is characteristic of religion," read "they would scruple to jest . . . face to face."

P. 285. Line 6 from end: for "exist," read "eat."

P. 287. Near middle: for "They honor . . . of worship," read "They worship the Deity with no established and fixed rite."

P. 289. Near middle: for "some one from Sts. Peter and Paul," read "one of the Holy Fathers."

P. 306. Near middle: in regard to citations from Parkman's *Pioneers*, it is necessary to state that the edition of 1892 was generally used in this series after vol. ii., instead of that of 1885.

P. 308. *Note* 8, line 3: in this citation from Parkman, the 1892 edition was used.

P. 309. *Note* 16: the reference on p. 73 is to the Jesuit historian Giovanni Pietro Maffei; he was born at Bergamo in 1535, and died Oct. 20, 1603. Lescarbot alludes to Maffei's *Historiarum Indicarum libri XVI* (Venice, 1588). It was also published at Antwerp (1805)—"the best of the editions in Latin," and possibly the one referred to by Lescarbot—and at London (1637).—V. H. PALTSITS.

P. 310. *Note* 21: for "pp. 25 and 26," read "pp. 23 and 24."

P. 311. *Note* 27, line 2: for "1657," read "1567."

P. 314. *Note* 38: see p. 147, last two lines, and p. 149, lines 1, 2.

P. 317. *Note* 57: for more exact location of his first mission, see vol. liv., *note* 6.

P. 319. At end: on map following these notes, read, under Bay of Fundy, "Baye Françoise," for "B. de François."

VOLUME II.

P. [vi.]. List of illustrations, no. iv.: for "*Ibid.*," read *Les Voyages du Sieur de Champlain* (Paris, 1613)."

P. 7. Lines 9, 10: for "Curate," read "Curé."

P. 68. Line 2 from end: for "finum," read "ſinum."

P. 84. Paragraph 2, line 2: for "CIↃ ICↃ XI," read "CIↃ IↃC XI."

P. 108. Fifth title from end: for "19," read "16."

P. 133. Line 12 (and elsewhere): for "fathoms," read "brasses."

P. 158. Second Italic line: for "enfuiuent," read "enfuiuent."

P. 287. Line 6 from end: for "Roder," read "Rodez."

P. 290. At end: add "Lenox has also a canceled first sheet, on which the verso of the title reads: 'Edition tirée à vingt cinq exemplaires. O'C.' This was changed to Latin. Lenox has four copies of the Biard reprint on thick paper; also one on very poor paper; apparently proof-sheet paper.—V. H. PALTSITS."

P. 292. *Note* 5, lines 4, 11: for "Lord," read "Sir."

P. 305. Line 11: for "1543," read "between 1544 and 1547."

VOLUME III.

P. 40. Line 5 from end: for "infinie," read "infinie."

P. 56. Line 4 from end (and also in translation): for "Auian," read "Anian." In last line (and in translation): for "Counibas," read "Connibas."

P. 70. Near middle (and 82, line 8 from end): for "cauots," read "canots."

P. 79. Line 7: for "spawns," read "produces its young."

P. 291. *Note* 2, line 3: for "1439," read "1457 to 1459."

P. 299. *Note* 34, line 5: for "Schenck," read "Seutter."

VOLUME IV.

P. 195. Near middle (and elsewhere): for "acres," read "arpents."

P. 234. First word of text: transpose second and third letters.

P. 254. *Note* 15, line 4: for "1619, *ca.*," read "1691 (?)."

P. 272. Line 2: for "1892,"read "1886."

VOLUME V.

P. 20. Line 12 from end: for "Sagué," read "Sagné."

P. 69. Near middle: for "sixteen feet," read "three brasses."

P. 278. *Note* 15: citation at end should read, "*Calendar of State Papers, Colonial series*, 1574–1660, pp. 93 *et seq.*"

P. 279. Line 1: for "Lalement," read "Champlain."

P. 279. *Note* 19, line 6: for "winter," read "summer."

VOLUME VI.

P. [vi.]. Title of illustration: for "1636," read "1634."

P. 170. Line 8 from end: for "cone," Avignon issue has "corne;" a marginal note in Lenox copy of second issue gives "coynée."

P. 217. Lines 7, 22: for "fuse," read "tinder-box."

P. 325. *Note* 2, second paragraph: for "he married . . . Duplessis-Bochart," read "his son Jean married Anne . . . Duplessis-Kerbodot."

P. 327. Line 2: for "1657," read "1667." *Note* 9, end of first paragraph: for "1839," read "1639."

VOLUME VII.

P. 13. Line 8: for "skin" and "shiny," read "fur" and "glossy."

P. 97. Line 7: for "interlace," read "catch."

P. 312. *Note* 19, line 3 from end: for "1634," read "1635."

VOLUME VIII.

P. 117. Line 8 from end (and elsewhere): for "Jouskeha," read "Iouskeha." Line 7 from end: for "little son," read "grandson."

P. 291. Last line: for "1" read "8."

P. 298. Line 7 from end: for "Thiohero," read "Onontaré."

P. 299. Last line: for "Pyrtæus," read "Pyrlæus."

P. 300. Middle: after "late in the sixteenth century," add "and then came to Montgomery county, N. Y."

VOLUME IX.

P. 83. Middle: for "deceiving," read "abusing."

P. 109. Line 5 from end (and elsewhere): for "pound," read "livre."

P. 115. Near middle: for "Devilish woman," read "woman possessed by a Demon."

P. 167. Line 6: for "goldfish," read "yellow perch" (vol. xlii., *note* 2). Cuoq says (*Lex. langue algon.*, p. 295) of this fish: "The English of Canada call it *pickerel*."

P. 171. Middle (and elsewhere, when applied to the white settlers of the country): for "inhabitants," read "habitants."

P. 173. Line 7 from end: for "wishes," read "is willing." Line 5 from end: for "gives," read "affords."

P. 201. Line 2 (and elsewhere, as applied to the Virgin Mary): for "holy," read "blessed."

P. 275. Line 9 from end: for "guard," read "observe."

P. 299. Line 5 from end: for "us," read "ours,"—a term commonly used among Jesuits when familiarly alluding to the members of their society.

P. 305. *Note* 4, lines 4, 5: for "returned . . . in 1629," read "remained with the savages until 1632."

P. 312. *Note* 40, line 3 of second paragraph: for "Joseph," read "François."

VOLUME X.

P. 137. Next to last line: for "wheat," read "grain."

VOLUME XII.

P. 275. *Note* 23, last line: for "1680," read "1683;" this date is established by contemporary documents in the archives of St. Mary's College, Montreal.

P. 276. *Note* 29: Sulte thinks (*Courrier du Livre*, June, 1900, pp. 33–37) that the fight took place at the present Carillon, eight miles lower down.

VOLUME XIII.

P. 89. Near middle: for "kept," read "stopped."

VOLUME XV.

P. 155. Line 9 from end: for "constructions," read "compounds."

P. 157. Line 4: for "they," read "we." Line 11 from end: for "like," read "as."

P. 165. Line 10: for "lesser," read "little."

VOLUME XVI.

P. 258. *Note* 13: Kingsford (*Canada*, vol. i., p. 49) says that Champlain first used the word "bluet," a name "everywhere accepted in Canada," but even now refused (in this sense) by the Academy.

VOLUME XVIII.

P. 235. Lines 9, 10: James H. Coyne writes (in a letter to the Editor, dated April 22, 1898) regarding this map: "The first printed map after 1641 which shows any acquaintance with the explorations of Brébeuf and Chaumonot is Sanson's of 1656. It must have been based upon their report, and probably upon the map here referred to — which, considering the circumstances of their journey through Western Ontario, is wonderfully accurate."

P. 255. Lines 3, 4 from end: Chaumonot's autobiography has not been published in the present series, owing to the pressure of other matter historically more important.

P. 257. *Note* 13, line 3: W. M. Beauchamp writes (in a letter dated Dec. 12, 1896): "There are many traces of Eskimos on both sides of Lake Ontario, and they seem to have been frequent visitors here."

VOLUME XX.

P. 309. Line 9: Gosselin calls this document

"the oldest original register in Canada" (*H. de Bernières*, p. 43, *note* 3).

VOLUME XXI.

P. 302. Cf. the forms of contract given by Rochemonteix (*Jésuites*, t. i., pp. 394, 482, 483).

VOLUME XXII.

P. 270. Line 10: for "pitié," read "piété."

VOLUMES XXII.–XXIV.

Title-pages: Line giving date of publication: for "M DCCC XVIII," read "M DCCC XCVIII."

VOLUME XXIII.

P. 328. *Note* 16, line 6: before "De Lauson," insert "Charles."

VOLUME XXV.

P. 73. Line 13: for "unwilling," read "willing."

VOLUME XXVI.

P. 25. Line 14: for "repeat," read "tell again some."

P. 89. End of first paragraph: for "brings forth Virgins," read "causes Virgins to spring up."

P. 141. Line 9: for "intended," read "decided."

P. 215. Line 5: "flotte" here (as also on p. 259, line 5) refers to the trading fleet (of canoes) which annually descended the Ottawa river to carry furs to the French settlements; and, specifically, to the fleet which in the summer of 1643 was captured by the Iroquois. As Vimont explains on p. 171 of this volume, these captives included many of "the

choicest" of the Huron Christians, as well as Father Jogues.

VOLUME XXVII.

P. 121. Line 5: for "the Cabin to the Topiers," read "la Cabane aux Topiers;" cf. vol. xxviii., p. 213, line 4.

P. 269. Line 16: for "invited," read "united."

P. 315. *Note* 24, line 4: see Bacqueville de la Potherie's *Amérique Septentrionale*, t. i., pp. 333, 334, and accompanying illustrations.

VOLUME XXVIII.

P. 189. Line 6: for "trench," read "dungeon."

P. 227. Line 13 from end: for "deserter," read "wood-cutter."

P. 317. Line 3 from end (and elsewhere): for "nicknamed," read "*dit*."

P. 318. *Note* 28, end: the citation from Butler's *Lives* should be "vol. vii., p. 54, in 2nd Amer. ed. (Phila., 1836)."

VOLUME XXIX.

P. 35. Line 9: for "a dessert, as one may do," read "such a dessert as one may eat."

VOLUME XXXI.

P. 204. Middle: for "Hoinsland," read "Hoinslaud"—a phonetic French rendering of "Winslow."

VOLUME XXXIII.

P. 274. *Note* 8, line 3: for "Chickering," read "Pickering."

VOLUME XXXV.

P. 42. Middle: after "enterrem^{t}." insert "[*sc.* enlevem^{t}.];" see vol. xl., *note 7*.

VOLUME XXXVI.

P. 251. *Note* 57, end: add "The Jesuits, as also the Hotel-Dieu and the Seminary of Quebec, were exempted, in 1684, from the payment of tithes; see *Canad. Arch. Rep.*, 1874, p. 196."

VOLUME XLII.

Pp. 101–111 [chap. vi.]: W. M. Beauchamp writes (in a letter dated Dec. 12, 1896): "Mr. Shea's claim that a belt presented by Chaumonot is still at Onondaga is erroneous. He had never seen the belt, but I have repeatedly and closely examined it; and every circumstance is against his theory. The wampum-keeper calls it a 'belt of admission to the League,' but I doubt the correctness of this statement."

P. 296. *Note* 12: W. J. McGee regards the Poualak as "the Dakota proper"—they with the Assinipoualak constituting the Dakota-Asiniboin division of the Siouan stock. The separation of the Asiniboin from the main stock must have occurred early in the seventeenth century. See his "Siouan Indians," in *U. S. Bur. Ethnol. Rep.*, 1893–94, pp. 160–161, 189–191.

VOLUME XLVII.

P. 275. Under heading "February," paragraph 3: "the ceremony of the first prizes" *(l'action des premiers pris)* may also be rendered "the first semi-annual session (examination, etc.,) for the

prizes." Cf. *petite action*, vol. xlvi., p. 160. *La grande action* probably came at the end of the scholastic year.— A. E. JONES, S.J.

VOLUME XLVIII.

P. 183. With this account of the earthquake of 1663 compare that given by Marie de l'Incarnation in her *Lettres* (Richaudeau's ed.), t. ii., pp. 226–243.

P. 297. *Note* 14: in the Bibliothèque Nationale, Paris, is an Algonkin grammar, dictionary, etc., composed by Father Nicolas; therein is mentioned, as written by him, an extensive work on New France and the Indians.— *Canad. Arch. Rep.*, 1874, pp. 189, 190.

VOLUME XLIX.

P. 274. *Note* 9, line 3: after "Colonel," insert "Henri de Chapelas, sieur." *Note* 14, second sentence: cf. vol. xl., *note* 11; also see "Recit" of Courcelles's voyage to Lake Ontario, in Margry's *Découv. et Établ.*, t. i., pp. 169–192.

P. 275. *Note* 14, last paragraph, line 12: for "two years," read "one year."

P. 276. *Note* 20, line 3: for "physician," read "pharmacognocist." Middle of page: for "Guiac" and "*Guiacum*," read, "Guaiac" and "*Guaiacum*." Line 8 from end: for "*Benjamin*," read "*Benzoin*."

P. 277. Line 2: for "*History of Drugs*," read "*Pharmacographia*."

VOLUME LI.

P. 290. *Note* 12: for "1668–70," read "1668–69."

VOLUME LVI.

P. 303. Paragraph 3, line 2: for "grand vicar," read "vicar-general."

VOLUME LVII.

P. 276. Line 8 (and in translation): for "Kiouchin," read "Kiouelim."

P. 315. Lines 7, 8 from end: see account of La Salle's transfer of Wolfe Island to Jacques Cauchois, and the subsequent change from feudal tenure; also translation of deed — in "An old Conveyance," in *Queen's Quarterly*, July, 1894.

P. 316. Line 4 from end: after period, insert "For information regarding the surviving colonists, see Bandelier's 'History of the S. W. United States,' in *Amer. Archæol. Inst. Papers*, Amer. ser., vol. v., p. 180; cf. p. 188." For additional information about La Salle's early life, see vol. lx. of our series, *note* 21.

P. 318. Near middle: for "[1891?]," read "vol. iii., pp. 26–40."

VOLUME LVIII.

P. 293. *Note* 2: Cf. Mason's "Aboriginal American Zoötechny," in *Amer. Anthrop.*, Jan., 1899, pp. 45–81.

P. 294. *Note* 8, lines 5, 6: transpose the words "former" and "latter," at the ends of the lines. Margry states (*Découv. et Etabl.*, t. iii., p. 647) that he found the document here referred to in "the Dépot des Cartes, plans, et Journaux de la Marine, carton 64, 4."

P. 296. Line 11: for "1695," read "1706, or later."

VOLUME LIX.

P. 309. *Note* 25, line 9: for "xiv.," read "iv."

P. 314. *Note* 42: for "Rockport," read "Rockfort."

VOLUME LXI.

P. 269. *Note* 3, line 3: for "Nicolas," read "Thomas."

P. 271. *Note* 15: cf. a similar offering to the Virgin by the Hurons, with accompanying prayer in their language, in vol. xli., pp. 167–175.

VOLUME LXII.

P. 274. Paragraph 1 (La Durantaye): for last sentence, read "He died about 1727. See Sulte's biographical sketch in *Canad. Roy. Soc. Proc.*, 1895, sec. 1, pp. 3–23." Paragraph 5 (Du Luth): for "of the Reformed faith," read "a reduced captain." At end of same paragraph: add "See Sulte's sketch of him in *Rev. Canad.*, 1893, pp. 480–489, 541–550."

P. 275. *Note* 16, line 1: for "1677," read "1676." At end of same note: add "See *Bull. Rech. Hist.*, vol. vi., pp. 147, 220."

VOLUME LXIII.

P. 244. End of document: In the archives of the Ursuline monastery at Quebec is a MS. entitled "Narré de la mission du Sault," and endorsed "Envoié en 1685." It may be the part of this document which is lacking.

P. 296. Doc. clvii.: the "Montagnais MS.," as it is generally known to scholars, contains, besides the writings of Crépieul here mentioned, a sermon, etc., by Father J. B. Maurice; also writings by

Antoine Silvy, translated into French and annotated by Claude G. Coquart.

P. 299. *Note* 5: regarding St. Castin, see Dufau de Maluquer's "Maison d'Abbadie," in *Canad. Roy. Soc. Proc.*, 1895, sec. 1, p. 87 *et seq.* This writer has made a special study of the Abbadie family (to which St. Castin belonged), and cites much new and hitherto unpublished material regarding the subject. He thinks that St. Castin was born about 1652, and died probably in 1715 or 1716.

VOLUME LXIV.

P. [ix]. Title II. (and at foot of illustration itself): for "1683," read "1689."

Pp. 41–53. Folio heading: for "De Couvert to Frontenac," read "Letter by De Couvert."

P. 275. *Note* 6: Pierre d'Au, sieur de Jolliet, was born in 1666; in 1689 he married Anne Lemire; and in April, 1684, he died at Montreal.

P. 279. *Note* 27: in various Old-French dictionaries may be found the words *pasnage*, *tournage*, and *brenage* (for *barnage*, *basnage*), which indicate various seigniorial dues. The last-named is sometimes applied to the amount of grain, etc., due for the support of the church, and even to a formulated statement of dues for church or monastery. Thanks for information thereon are due to the French department of the University of Wisconsin. Father Jones writes: "The word *basnage* is probably a local term, now obsolete, from *ban*, 'a proclamation, or announcement;' and, as the impending feasts were announced at the beginning of the sermon, I presume that the *petit discours* was a brief address on the feasts, or on the mysteries of our Lord's life. Although the

word is not to be found in any dictionary, all here [Montreal] agree with me in this interpretation."

VOLUME LXV.

P. 188. Title of document: for "Louis Hector de Callières," read "Jean Bochart de Champigny." This correction is made from information kindly furnished Nov. 8, 1900, by Abbé A. H. Gosselin, the Canadian historian. He notes that Carheil mentions (pp. 249, 251) the wife and children of his correspondent, and the appointment of the latter to the position of intendant at Havre — circumstances which apply to Champigny, and not to Callières, who was not married, and who died at Quebec in 1703.

VOLUME LXVI.

P. 203. Lines 7 – 10 from end: the Jesuit missions to the Onondagas and Senecas were abandoned in 1709. Two years later, a French expedition built a blockhouse at Onondaga, and had "other wood ready to build a chapel" (*N. Y. Colon. Docs.*, vol. v., p. 249; see also vol. ix., pp. 829, 836, 838.)

VOLUME LXVII.

P. 332. Line 5: for "1710," read "1712."

P. 335. *Note* 15: for "1718–24," read "1718–26." *Note* 20: the culture of the sugar-cane and that of the orange-tree were introduced into Louisiana (about 1744) by the Jesuits.— Shea's *Church in Colon. Days*, p. 581; Wallace's *Ill. and Louisiana*, p. 297.

P. 337. *Note* 23: see preceding citation in reference to St. Castin (under vol. lxiii., p. 299), for further information as to his son Anselm.

VOLUME LXIX.

P. 291. Line 1: insert after period, "(See map *Domaine du Roy*, in Rochemonteix's *Jésuites*, at end of vol. iii.)."

P. 295. *Note* 32: on the site of La Presentation has been erected (1899) a monument to Picquet. The corner-stone of the old fort is fixed in the walls of the new town hall at Ogdensburg; and the flag of the mission and a portrait of Picquet are preserved at Quebec. — E. C. JAMES, Ogdensburg.

VOLUME LXX.

P. 314. End of paragraph: add, "See list of 'Arrêts de la Cour du Parlement de Rouen contre les Jésuites,' (1762–67), in Frère's *Bibliog. Normande*, pp. 33–36."

P. 315. *Note* 37, end: at the subsequent cession of Louisiana to France (1800), the archives of New Orleans were sent to Havana.

VOLUME LXXI.

P. 49. Line 5 from end: for note number "3" read "11."

BIBLIOGRAPHICAL DATA: VOL. LXXI

CCXXIX—CCXXXI, CCXXXIII

The first, third, and fourth of these three documents are letters written from France by Alain Xavier de Launay, S.J., to the Ursulines at Quebec and Paris, dated February 12, 1759, April 19, 1760, and December 24, 1768, respectively; the second is a letter written by Father Bernard Well to De Launay, dated Quebec, October 17, 1759. The original MSS. rest in the archives of the Ursuline monastery at Quebec. An English translation of Doc. CCXXIX. was published in *American Catholic Historical Researches*, vol. v., p. 35.

CCXXXII

The original MS. of this letter of Father Sébastien Meurin to Bishop Briand, of Quebec, written from Kaskaskia June 11, 1768, is in the archiepiscopal archives of Quebec.

CCXXXIV

This is a letter from Jean Baptiste de la Brosse, S.J., to a Canadian lady whose son was his pupil, dated at Isle Verte, September 23, 1776. The original MS. fell into the hands of Rev. Marc Chauvin, parish priest at Baie St. Paul. Father Chauvin was appointed vicar-general of the diocese of Quebec, and was succeeded in his parish by Rev. Charles Trudelle, who later became chaplain to the hospital

of the Sacré Cœur at Quebec. About 1856, when Chauvin retired to the Hôtel-Dieu at Quebec, he gave this letter of La Brosse to Trudelle, who (February 6, 1891) presented it to Rev. Edouard Désy, S.J., then superior of the Quebec residence of the order: and, on February 11, Father Désy gave it to the archives of St. Mary's College, Montreal, where it now rests. The letter was published in *L'Union Libérale*, of Quebec, November 23, 1888. In our publication, we follow the original MS.

CCXXXV

Father Joseph Casot's *Aveu et Denombrement des Terrains des Pères Jésuites en Canada*, was begun December 12, 1781, concluded in 1788, and authenticated in 1789. We follow the original MS., now resting in the Crown Lands office, Quebec.

CCXXXVI

This letter of Augustin L. de Glapion, S.J., to Hugh Finlay, of the legislative council, dated at Quebec, September 10, 1788, was, on March 19, 1888, published in facsimile by Rev. Arthur E. Jones, S.J., archivist of St. Mary's College, Montreal. The original MS., which we follow, rests in the college archives.

CCXXXVII

We obtain this letter of Father Glapion to Louis Germain Langlois, *fils*, dated at Quebec, December 31, 1789, from the appendix (pp. 163, 164) to *Rapport du Comité Spécial de la Chambre d'Assemblée du Bas-Canada, nommé pour s'enquérir de l'état actuel de l'Education dans la Province du Bas-Canada.* The report was ordered printed, February 2, 1824.

CCXXXVIII

The original MS. of this letter by Joseph Octave Plessis — then secretary to Monsignor Hubert, coadjutor bishop of Quebec; but afterward (1806–25) himself bishop of that diocese — addressed to Monsieur Marchand, principal of the college at Montreal, and dated at Quebec, March 13, 1791, rests in the archives of St. Mary's College, Montreal. It was found among the papers of Marchand, at Sandwich, and transmitted to the Jesuits for safe-keeping. In publishing this final document in our series, we follow the original at St. Mary's.

NOTES TO VOL. LXXI

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 25).— Reference is here made to two British officers, then in Canada, James Barbutt and Donald McDonell. The former was a captain in the 15th regiment of foot, under Col. Jeffery Amherst; in 1776 he was commissary of stores and provisions for West Florida, and stationed at Pensacola. McDonell was a captain in the 78th regiment of foot, commanded by Lieutenant-Colonel Simon Fraser.

2 (p. 27).— Bernard Well was born on Dec. 2, 1724; and, when nearly twenty years of age, entered the Jesuit novitiate. He arrived in Canada in 1757; during the following year, he was chaplain to the General Hospital of Quebec. For several years he labored at Sault St. Louis, but was stationed at Montreal during most of his residence in America. He was the last Jesuit in that town, after the suppression of the order, and died there, as we shall see in later documents, in 1791.

Well's confrère to whom this letter was written was Alain Xavier de Launay; he was born July 21, 1704, and became a Jesuit novice Oct. 20, 1722. In 1756 he was stationed at Paris at the college of Louis-le-grand (formerly Clermont), and acted as procurator for the missions of New France; he probably remained at Paris until the dispersion of the Society, when he was obliged to leave the capital. His subsequent life may be traced, to some extent, by means of his autograph letters in the archives of the Ursuline monastery at Quebec, one of which is given in our text. In 1768 he was at St. Malo; in 1775, at Liege, Belgium; and somewhat later he writes from Huy (a town near Liege), where he had found a refuge with the Augustinian Fathers, who apparently then occupied the former Jesuit college at Huy. The last of these letters is dated at Liege, Dec. 27, 1780; he states therein that he and several other former Jesuits were then residing at the English Academy of Liege. It is probable that he died there in the following year (1781).— A. E. Jones, S.J.

3 (p. 35).— From the very beginning of their missions in Louisiana, the Jesuits had sought, but in vain, to secure ecclesiastical supremacy

in that province, which was under the control of the Capuchins after 1725. (See our vol. lxvi., *note* 9; vol. lxvii., *notes* 41, 49; and vol. lxx., *note* 45.) This explains Meurin's dilemma when appointed vicar-general for the bishop of Quebec. To escape persecution by the Capuchins, he left St. Louis and went to Kaskaskia, which after the conquest was, of course, under English rule.

Jean Olivier Briand, seventh bishop of Quebec, was born Jan. 23, 1715, and ordained to the priesthood March 16, 1739. Two years later, he came to Canada as secretary of Bishop Pontbriand (vol. lxix., *note* 6), until whose death (1760) Briand acted as canon of the Quebec cathedral. The see remained vacant during the six years following the conquest; but in 1766 Briand was appointed to the bishopric, which he held until 1784—resigning then his post on account of his age and infirmities. He remained at Quebec until his death (June 25, 1794), still laboring for the church as long as his strength permitted. As the head of the diocese, he was energetic and able; he secured the rebuilding of the cathedral and the episcopal palace destroyed in the siege of Quebec, and was untiring in his efforts to provide and train priests for the vacant parishes. According to Têtu, Briand was "the second founder of the Bishopric and Seminary of Quebec;" and "at the time of the American invasion of 1775, it was he who, by his loyalty and his authority, kept this colony for England" (*Mandements des Évêques*, vol. ii., pp. 5, 187).

4 (p. 37).—Amherst was succeeded in 1763 by General Thomas Gage as commander-in-chief of the British troops in North America. This position Gage held until 1774, when he was appointed governor of Massachusetts; but in the following year, proving unequal to the task of quelling the revolt of that colony's people, he was recalled by the home government.

5 (p. 39).—Prairie du Rocher ("Rock Prairie") was founded about 1733, by Jean St. Thérèse Langlois, a nephew of Boisbriant, on a site about five miles east of Old Fort Chartres (vol. lxix., *note* 56); it is in the present Randolph county, Illinois.—For an account of this village, which still exists, see Wallace's *Illinois and Louisiana*, pp. 276, 391; and E. G. Mason's "Old Fort Chartres," in *Fergus Hist. Series*, no. 12, pp. 31, 45.

The allusion in this sentence of the text, rendered obscure by the illegible word in the MS., is made clear by an entry in the parish register of Prairie du Rocher (cited by Mason, in *Old Fort Chartres*, p. 40). Therein is recorded the removal, from the cemetery near Fort Chartres, of "the bodies of Reverend Fathers Gagnon and Collet, priests of St. Anne of New Chartres" to the cemetery at Prairie du Rocher.

6 (p. 39).—Regarding the sale to Beauvais of the Jesuit estate at Kaskaskia, see vol. lxx., *note* 46.

7 (p. 41).—In Canadian law the *fabrique* is the body corporate and politic, consisting of the curé and churchwardens of each parish, who administer the temporalities of the parish church.—CRAWFORD LINDSAY.

8 (p. 43).—Robert Harding, an English Jesuit, came to Maryland in 1732, where he remained until 1749, being then sent to Philadelphia to take charge of the Roman Catholic chapel in that city. In 1763, he built St. Mary's church there, directing it until his death, Sept. 2, 1772; he was then seventy years of age. For many interesting particulars regarding this priest, see *Amer. Cath. Hist. Researches*, vol. vii. (1890), pp. 82–92.

Concerning the expulsion of the Jesuits, about this time, from various European countries, see our vol. lxx., *note* 36.

9 (p. 43).—The Illinois country was surrendered to the English on Oct. 10, 1765 (vol. lxx., *note* 40); the officer appointed to command that region was Captain Thomas Stirling, of the 42nd Highlanders. He was, however, superseded on Dec. 4 following, by Major Robert Farmer, who was in turn followed by Colonel Edward Cole (1766), Colonel John Reed (1768), Lieutenant-Colonel John Wilkins (Sept. 5, 1768), Captain Hugh Lord (1771), and Captain Matthew Johnson (May, 1775 to May, 1781).

10 (p. 47).—In the archives of the archiepiscopal palace at Quebec is a portfolio of correspondence between Bishop Briand and the Jesuit Meurin; it contains thirteen letters besides the one here published by us, ranging in date from March 23, 1767 to April 27, 1777. The authorities of the diocese decline to allow the publication of the others, regarding them as too private and personal in character for that purpose. A short extract from one of them is printed (in English translation) in *Amer. Cath. Hist. Researches*, vol. iv. (1887), p. 68; the editor says that it was "copied from the original by the late Father Martin."

11 (p. 49).—This was Louis Claude Hector de Villars, minister of war in France from Nov. 26, 1715 to Sept. 24, 1718.

Regarding the suit by Lavalette's creditors, see vol. lxx., *note* 36.

12 (p. 61).—For sketch of La Brosse, see vol. lxx., *note* 20. Interesting particulars of his missionary life in the Saguenay and in Acadia may be found in *Rapport sur les Missions de Québec*, March, 1864, pp. 53–55. The letter here published was evidently written by La Brosse to a lady (probably one of his parishioners) living in the vicinity of Rimouski—a town lying on the south shore of the St. Lawrence, about 180 miles below Quebec. Isle Verte,

where the letter was written, seems to have been a favorite residence of the missionary at his times of comparative leisure; it is an island lying off the south shore, opposite the entrance to the Saguenay River. "On this island the first lighthouse on the St. Lawrence was placed, in 1809" (Lovell's *Gazetteer*).

13 (p. 65).— French legal terms relating to the seigniorial tenure are never translated in Canadian statutes and public documents. *Papier-terrier* is thus defined by Bescherelle: "A register containing the enumeration of all the lands held by a seigniory, and of all the persons holding such lands, with details of the tenures, *cens*, and rents due therefrom." This is equivalent to the "land-roll" under English tenure.— CRAWFORD LINDSAY.

"Château St. Louis" was the name given to the governor's residence at Quebec; the original edifice was begun by Maisonneuve, in 1647, within the enclosure of the fort. In 1694, it was demolished and rebuilt by Frontenac; but this building was destroyed by fire in 1834. Its historic name was, however, transferred thereafter to the Château Haldimand (an edifice adjoining the fort), which was begun in 1784 by General Haldimand, then governor of Canada. The Château was finally razed to the ground in 1892, and a large hotel known as "Château Frontenac" has been erected, partly on its site and partly on adjoining ground. In one of the hotel façades is placed a stone, found by Haldimand's workmen in 1784, on which is cut a Maltese cross and the figures 1647 — evidently a relic of Maisonneuve's original structure. — See Ernest Gagnon's valuable work, *Le Fort et le Château Saint-Louis* (Quebec, 1895); it is fully illustrated with plans and views (from old engravings and sketches) of the various buildings which have borne that name.

14 (p. 67).— *Droit du franc-fief:* a phrase thus defined by Bescherelle: "A payment irregularly levied by the seignior upon the *roturier* proprietors of fiefs;" and, elsewhere, "a tax paid by a *roturier* when he acquired a fief." He adds: "From the time of Charles V., this tax was due to the king alone."— CRAWFORD LINDSAY.

15 (p. 69).— An arrière-fief is a fief which is a dependency of another fief.

16 (p. 73).— *Coutume* is the appellation, in French jurisprudence, of "laws which are established by usage, and which are conserved, without being written, by long tradition." Various French provinces had these *coutumes*, each peculiar to itself; that of Paris was followed in Canada from its first settlement, almost entirely to the exclusion of any other. The *coutume* of Paris was compiled in 1510, and amended in 1580; the former code is called "the old *coutume*," the latter "the new *coutume*." In 1770, such of its

articles as had been followed in Canada up to 1759 were carefully compiled by order of Sir Guy Carleton, then governor, and published (London, 1772); this *coutume*, with the Ordinance of 1667,— the former for the civil law, and the latter for civil procedure,— remained the fundamental and actual law of Canada until the codification in 1867.— See Edmond Lareau's chapter on this subject in his *Droit Canadien*, t. i., pp. 138–149.

17 (p. 77).— The former seigniory of Belair (also known, later, as Les Écureuils, now the name of a small village situated therein) was in the present Portneuf county, Que., and lay about thirty miles above the city of Quebec.

18 (p. 87).— *Censive:* translated "fee-farm" by Clifton and Grimbaud; by Bescherelle, "a tract of land held *en roture* which is dependent upon a fief." In this case, the holders of land would pay rent to the king.— CRAWFORD LINDSAY.

19 (p. 91).— Cf. details of these concessions, and topographical descriptions of the various estates, in Bouchette's valuable *Topog. Dict., art.* "Jesuits' estates," and under the separate names of the seigniories: see also a more detailed enumeration in *Rapport . . . de l'Éducation*, 1824, pp. 105–136.

20 (p. 93).— After the conquest of Canada, that country was ruled by British governors appointed by the crown; the Canadians were treated as a conquered nation, and placed under English law. This condition of affairs was not a satisfactory one, both racial and religious difficulties often arising; but the settlement of Canadian affairs was postponed for several years by the prevailing disturbances in English politics and administration. Finally, the famous "Quebec Act" was passed (June 18, 1774, taking effect in Canada May 1, 1775) by the English Parliament, but not without strong opposition, notably from Chatham and Burke. Most writers regard this bill as an attempt on the part of the English government to conciliate its new Canadian subjects in order to retain their loyalty, in view of the threatened revolt of the neighboring English colonies. Some historians also think that the Quebec Act was (as stated by Coffin, p. 398) "indicative of a settled and long-meditated design on the part of the English government to hinder the extension of the self-governing colonies by attaching the vast unsettled regions West and Southwest to the arbitrary government which that Act seemed to establish." It is generally considered that the measure was largely due to the efforts and influence of Sir Guy Carleton, then governor of Canada. The more important features of the Act were: the extension of the boundaries of Canada southward to the Ohio, westward to the Mississippi, and northward to the Hudson Bay Company's

territories; permission to Roman Catholics to enjoy the free exercise of their religion, and to their clergy to receive from the parishes their accustomed dues and rights; the restoration of the old French laws in matters relative to property and civil rights (except in the case of royal land grants); and the appointment of a council who, in conjunction with the British governor, should manage the affairs of the province (but they were not allowed to levy taxes, save for purely local expenditures). Numerous and violent controversies have arisen among historical writers regarding the purpose, nature, and effects of the Quebec Act. For various aspects of the discussion, see Garneau's *Canada*, t. ii., pp. 417–442; Sulte's *Canad.-Fran.*, t. vii., pp. 126, 129; Kingsford's *Canada*, vol. v., pp. 220–246; Hart's *Quebec Act* (Montreal, 1891); and Coffin's "Province of Quebec and the Early American Revolution," in *Univ. Wis. Bulletins*, Econ. Polit. Sci. and Hist. Ser., vol. i., no. 3, pp. 275–562.

The reference in our text to the provisions of the Act regarding religious houses, is to the opening sentence of Art. viii.: "That all his Majesty's *Canadian* subjects within the Province of *Quebec*, the Religious Orders and Communities only excepted, may also hold and enjoy their Property and Possessions, together with all Customs and Usages relative thereto, and all other Civil Rights, in as large, ample, and beneficial Manner, as if the said Proclamation, Commissions, Ordinances, and other Acts and Instruments, had not been made, and as may consist with their allegiance to his Majesty, and subjection to the Crown and Parliament of *Great Britain*."

21 (p. 93).—A reference to Jacques François Cugnet (son of François Joseph Cugnet, the noted lawyer; vol. lxix., *note* 18); he was French secretary to the governor, and legal adviser to the crown.

22 (p. 93).—Shortly after the conquest, Lord Amherst obtained from George III. a promise that the estates of the Canadian Jesuits should be given to him as a reward for his military services—a promise, however, which remained in abeyance until after the close of the American Revolution. About 1786, Amherst petitioned the crown for its fulfillment; but the royal council ordered (Aug. 18 of that year) that a commission be appointed at Quebec to investigate the extent, value, and condition of the Jesuits' estates, and the tenures on which they had been held. Minutes of the proceedings of this commission, and their final report, may be found in *Rapport . . . de l'Éducation*, 1824, pp. 59–162.

The commission failed to agree in their findings—the division apparently ranging the French and the English members upon opposite sides; the main object of their inquiries had been to ascertain whether the estates were, by right of conquest, vested in the crown. In 1799, Amherst secured a grant of the property from the

king, but conditionally, depending upon the approval of the governor and the crown lawyers of Canada. This was not given; there was a strong feeling in the province of Canada that the estates belonged to the province rather than to the crown, and that they ought to be applied to the purpose for which they had originally been given, that of education. Governor Milnes steadfastly opposed the grant to Amherst, which consequently fell through; and finally, on the death of Casot, the last Jesuit, the Canadian government took possession of the property. In 1831, the revenues therefrom were, by parliamentary decree, applied solely to educational purposes, being shared between the Protestants and Catholics. When the Dominion of Canada was organized (1867) by the federation of the North American provinces, the estates belonging to the crown, including those of the Jesuits, were transferred to the new federal government; and the latter, in turn, ceded the Jesuit estates (1871) to the Provincial government of Quebec.

Frequent attempts had been made, during the period following the sequestration of the estates, to obtain their restoration to the control of the Catholic church; but these were unsuccessful until 1888, when an act was passed (signed on July 12 of that year) by which a final settlement was made of the entire question. The sum of $400,000 was paid to Pope Leo XIII., as the head of the Roman Catholic church, by the Provincial government, as a partial compensation for the Jesuit property which had been appropriated by the British authorities in 1800; this amount was to be expended within the Province of Quebec. The common of Laprairie was ceded to the Society of Jesus, which had been legally incorporated in Canada in 1887; and the remaining property belonging to the Jesuits' estates was to be disposed of for the benefit of the Province of Quebec. In accordance with this agreement, the Holy See placed the $400,000 in the hands of the Canadian ecclesiastical authorities, to be used for pious purposes — excepting a small part of the sum, which was given to the Canadian Jesuits for the support of their mission in that country. — See the *Rapport* above cited; Garneau's *Canada*, t. iii., pp. 62–66, 107, 286; Kingsford's *Canada*, vol. vii., pp. 286–289; Shea's "Jesuit Estates in Canada," in *Amer. Cath. Quart. Rev.*, vol. xiv., (1889), pp. 322–333; *Jesuit Estates Act* of July 12, 1888; Fleck's *Question des Biens des Jésuites* (Montreal, 1889); and the various *Reports* of the Commissioner of Crown Lands for the Province of Quebec.

23 (p. 99). — The text of this capitulation is given in Kingsford's *Canada*, vol. iv., pp. 417–433; Sulte's *Canad.-Fran.*, t. vii., pp. 99–107; and (in English translation) in *N. Y. Colon. Docs.*, vol. x., pp. 1107–1120. Art. 35, here cited, reads thus: "If The Canons,

Priests, Missionaries, The Priests of the Seminary of Missions Etrangères, Or those of St. Sulpice, as well as the Jesuits and The Récolets, Choose to go To France, passage shall be granted to them upon the Ships of His Britanic Majesty. And all shall have Liberty to Sell, In whole or in part, The property, real Or Personal, which they may possess in the Colony, to either french or English purchasers, without the British Government causing the least hindrance or obstacle to such sale. They may Carry with Them, or ship To france, The Produce, of whatever Nature it may be, of the aforesaid Sale of goods, Paying the freight thereon, As is stated in Article 26. And those Among the Aforesaid Priests who Choose to Go This Year Shall be Fed during The Passage at the expense of His Britanic Majesty, And may Carry with Them their luggage."

24 (p. 103).— See illustration of the old Jesuit college and church at Quebec, in vol. I. of this series (facing p. 188); and of interior of the church (facing p. 24), in this volume. Fleck, in his *Comp. de Jésus au Canada*, says (p. 74): "The college of Quebec was unable to continue the classical course after 1768, on account of the small number of Fathers who remained and the notable diminution in the number of pupils after the departure of the wealthy families. The Fathers, however, until 1776 continued to maintain in the college a primary school, where instruction in reading, writing, and arithmetic was given to those who chose to attend it. But these classes were compelled to cease when the government appropriated a part of the college for storing the archives; later, it took, little by little, nearly all the rest of the buildings for use as barracks." Cf. our vol. xlii., *note* 20. After the death of Father Well (1791), the Jesuit residence at Montreal was used for government purposes. See view of the building in our vol. lxiv., p. 135.

25 (p. 107).— The phrase *constitut de 20,000 livres* means "a constituted rent the capital of which is 20,000 livres, on which the Fathers pay the annual rent of 1,000 livres."— Crawford Lindsay.

Pierre René Floquet was born at Paris, Sept. 12, 1716; and entered the Jesuit novitiate at the age of nineteen. He came to Canada in 1744; five years later he was at Sault St. Louis, and in 1752 was stationed at Quebec, but most of his remaining years were spent at Montreal — where he was, from 1757, superior for many years. After the capture of that city by the American troops in 1775, Floquet compromised himself with both the British and the ecclesiastical authorities by his relations with the invaders and (in the following year) with the committee sent by the American Congress to endeavor to persuade the Canadian people to join the colonies in their revolt against Great Britain. In consequence, he was promptly interdicted by Bishop Briand, who was now his ecclesiastical superior; but he

made due reparation for his indiscretions, and continued in his priestly duties until his death, which occurred at Quebec, Oct. 18, 1782. A sketch of his life, and English translations of three letters written by him to the bishop, are given in *Amer. Cath. Hist. Res.*, vol. v., pp. 63–68. One of these letters explains at length his relations with the Americans, and the acts for which he had been censured.

Pierre Panet, a native of Paris, and son of a French government official, came to Canada about 1743; he married, at Quebec (1754), Marie Anne Trefflé-Rottot, by whom he had eight children. He was a notary royal, and was in 1778 appointed a judge in the courts of the Quebec district. In 1796 he became a member of the executive council for that province, and in 1799 belonged to the legislative council. The date of his death is not recorded.

26 (p. 111).—"On the death of Father Well, towards the end of March or the beginning of April, 1791, Father Casot came up to Montreal and anticipated the cupidity of the English Government, by giving away in charity every movable possession of the Montreal Jesuits" (*Amer. Cath. Hist. Res.*, vol. v., p. 34). On p. 38 of *Researches* here cited is reprinted the following extract from the Montreal *Gazette*, April 7, 1791: "The Reverend Father Casot, procurator of the Jesuits of this province, arrived at the residence in this town shortly after the death of his confrère, Father Well. The noble and generous manner in which he disposed of the money and effects of this house is worthy of the greatest praise and deserves to be recorded in the annals of benevolence. He distributed the corn which he found in quantities of fifty and a hundred bushels to the Hospitals and to other indigent poor; he made surprising gifts in money of two, three, four and even ten thousand francs; in short, he extended a helping hand to those whom shame restrains from making known their wants. His hand is always open to the poor of this class, by whom he was happily beset up to yesterday, which was the day of his departure. Not one person came out from his house without having felt the benefit of his disinterested charity."

Cf. the following extract from the Quebec *Gazette*, March 20, 1800 (as cited in Christie's *Hist. of Canada*, vol. i., p. 207), regarding Casot's death: "On Sunday last, the 15th inst., died the reverend father Jean Joseph Casot, priest, of the company of Jesus, procureur of the missions and colleges of the jesuits in Canada, the last of the jesuits of this province. The immense charities which he bestowed assure him for a long time, the blessings of the poor. He was one of those men whose life is a hidden treasure, and his death is a public calamity."

27 (p. 111.)—*Portugaise* is defined in the supplement to *Dict. Acad. Fran.* as "a gold coin of Hamburg."

Sulte (*Canad.-Fran.*, t. vii., p. 130) mentions one Abbé Parent among Canadian priests in 1775, as ordained in 1757. No information is available which will explain the allusions in the text.

28 (p. 113).— An English translation of the letter here mentioned is published in *Researches* (as cited in *note* 26, *ante*), p. 36. It was written by J. F. Hubert, then bishop of Quebec, and is dated Feb. 28, 1791; it reads as follows: "I learn from different sources that your health is so feeble as to leave no hope for your recovery. Everybody gives you but a short time to live, and you yourself are, they say, the only one who does not perceive your danger. . . . Think, then, I pray you, of that moment of death, so terrible even to the greatest saints. Put your affairs in order, look over your papers, &c., for you cannot doubt that in the event of your death an inventory of everything will be made and possession will be taken. I have not yet heard of your having fulfilled the promise which you made last year; think of it, I beg of you, if it be still unfulfilled. This is my advice to you; my reluctance to offer it is great, but charity and duty impel me to do so. When it shall please God to close your career, I hope you may die the death of the saints. You know how to obtain that favor; make use of your knowledge without delay."

29 (p. 117).— Charles le Moyne (also written Lemoine; a grandson of the noted Montreal pioneer of the same name — vol. xxvii., *note* 10), second baron de Longueuil, was born Oct. 18, 1687. In 1720 he married Catherine Charlotte le Gouès, by whom he had eighteen children. Like other members of his house, he was a noted military officer; in 1726 he was commandant at Niagara, and later at Montreal — of which city he was governor from 1749 until his death, which occurred there on Jan. 19, 1755. From February to July, 1752, Longueuil acted as governor of Canada, during the interim between the death of La Jonquière and the arrival of Duquesne.

Pierre de Rigault (Rigaud), marquis de Vaudreuil, was born Nov. 22, 1698, and was a son of the Vaudreuil who governed Canada from 1703 to 1725. At the age of thirty-five he married Louise Fleury d'Eschambault, by whom he had five children. In 1733 he was appointed governor of Three Rivers, a post which he held during ten years. He was governor of Louisiana from May, 1743 to February, 1753; at the latter date he went to France, whence he returned in June, 1755, as governor of Canada, holding that dignity until the conquest (1760). Vaudreuil went to France in 1760, and was among those accused and tried with Bigot (vol. lxix., *note* 27), but was acquitted of guilt. He died in 1764.

30 (p. 118).— The intendant Bégon desired to return to France as early as 1723; but Robert, his successor appointed by the govern-

ment, died at sea on the voyage to Canada, in the following year; and still another, one Chazel, lost his life by shipwreck off Cape Breton Island, Aug. 25, 1725. For information regarding Bégon's actual successors, see vol. lxvii., *note* 3; and vol. lxix., *notes* 26, 27.

31 (p. 122).— In the terminology of the Society of Jesus, the word "province" implies a territorial division, set off for administrative purposes, whose boundaries are not necessarily identical with the national, civil, or ecclesiastical demarcations of a country. The province to which a member of the Order belongs, is determined not by the place of birth, but by the place where, through choice, he entered the Society. Transfers, however, from one province to another are not unusual.

France was constituted as a province in 1552, under Pascase Bröet as its first provincial. In 1564, the Province of Aquitaine, was set off from it, with Edmond Auger as provincial. It comprised, at that date, not only the old historic provinces which ultimately

MAP OF JESUIT PROVINCES IN FRANCE, WITH DATES OF THEIR ESTABLISHMENT; BY REV. A. E. JONES, S.J.

remained under its jurisdiction,—that is to say, Poitou, Marche, Limousin, West Guienne, the western part of Gascony, Bearn, and those other divisions lying between them and the Bay of Biscay,—but also the provinces allotted later on to the jurisdiction of Lyons and Toulouse, and which are enumerated below.

Lyons was cut off from Aquitaine in 1582. Arnold Voisin was its first provincial. This new province was made up of Lyonnais, the southern half of Burgundy, Franche-Comté, Savoy, Dauphiny, Provence, and a small portion of Languedoc enclosing Nîmes and Alais.

Toulouse was next severed from Aquitaine, in 1608, and was formed of the western and greater part of Languedoc, all Foix, Roussillon, and Andorre, the eastern part of Gascony, that part of Guienne east of Cahors, and the whole of Auvergne.

Finally, in 1616, Champagne was separated from the Province of Paris, Ignace Armand being its first Provincial. It included within its jurisdiction Champagne, Lorraine, Alsace, small portions of Picardy and of Ile-de-France, and the northern half of Burgundy.

The Province of France, after this final division of 1616, comprised Brittany, Normandy, Maine, Anjou, Touraine, Berry, Bourbonnais, Nivernais, Orleanais, the southern half of Artois, and the larger western portions of both Picardy and Ile-de-France.

The Gallo-Belgian Province, although quite distinct from the five great French Provinces, sent out several able missionaries to New France. It was originally detached from Germany, and assumed its name on becoming a province in 1612. It included within its limits the northern half of Artois, French Flanders, Hainaut, Namur, and Luxemburg.—A. E. Jones, S.J. (*Notes* 32–50 are also contributed by Father Jones.)

32 (p. 122).—From the date of Le Jeune's administration down to the cession of Canada in 1763, the superior of the mission of New France was at the same time rector of the college of Quebec.

33 (p. 123).—Fr. Le Mercier, on May 11, 1656, appointed *pro tempore* Jérôme Lalemant vice-superior; it would seem that the latter acted as such until June 19.

34 (p. 125).—The printed *Catalogue* of 1749 says: *R. P. Gabriel Marcol, Rector coll. & sup. gen. Miss. ab Octob. 1748;* that of 1752 has: *R. P. Carol. Germain, Sup. gen. ab anno 1752.* If Fr. Charles Germain was nominated in 1752 the nomination was not carried into effect. I have found no administrative acts signed by him as superior during that year, while there are at least two signed by Fr. Marcol in 1752,—one on February 2, the other on July 16. Moreover, the Catalogue of 1753 contradicts that of 1752 and reasserts: *R. P. Gabr. Marcol, Superior gen. et Rect. coll. ab Oct. 1748.*

35 (p. 126).—At the close of the year 1762, Fr. de Beaubois was stationed at the college of Vannes and was acting as moderator and spiritual director of the men's sodality there.

36 (p. 143).—Little is known of this priest; various allusions in contemporary documents indicate that he actually came to Canada, but was compelled to return soon to France, owing to a painful wound which unfitted him for missionary labor.

37 (p. 149).—Nouvel's name appears in the annual *Catalogues*, down to the year 1702, as resident in the Ottawa missions. Fr. de Crépieul, in a letter to the General, dated Quebec, Oct. 28, 1702, a very short time before his own death, mentions, among other matters, the deaths of FF. Nouvel, Bineteau, and Faure (Favre). So it is certain that Fr. Nouvel died in the spring or early summer of 1702.

38 (p. 149).—Louis le Boesme came to Canada when a mere boy. It is almost certain that he is the "little Louis" referred to in *Journ. des Jés.* of 1648 (vol. xxxii. of this series, pp. 91, 97), in which year he went to the Huron mission. Two years later, he returned to France (vol. xxxv., p. 53), to enter the Society there.

39 (p. 158).—There must have been some mistake made in copying. The last date is inadmissible, as Fr. Mermet himself, who wrote the obituary letter, died in 1716.

40 (p. 159).—He is not to be confounded with Poncet de La Rivière, who arrived in 1639. The present Joseph Antoine Poncet, in the years previous to his departure for Canada, had occupied the position of treasurer at Quimper (1685–88), and that of rector there (1691–92).

41 (p. 160).—The Abbés J. F. Buisson de St. Cosme and De Montigny speak in their letters of a Brother Alexandre, who seems to have been stationed at Chicago, in 1699, with Fr. Pinet.

42 (p. 163).—A letter from Father Alain X. de Launay, dated at Paris, Feb. 16, 1762, mentions Lauverjat as then living, athough very old; but he could not yet have learned of that Father's death, which occurred after the last vessel had left Quebec. This letter of De Launay has been erroneously ascribed to Du Jaunay by the generally accurate and careful Fathers Backer (*Écrivains de la Comp. de Jésus*, t. iv., p. 761).

43 (p. 164).—In the annual *Catalogue* of 1714 it is stated: *Profecti sunt P. Pet. Richer et P. Pet. Renauld.* Fr. Richer arrived safely, but we have no further information of Fr. Renauld.

44 (p. 165).—He signed Boullenger, not Boulanger. In an official act, signed by his superior, the baptismal name given is not Jean-Baptiste, but Jean-Antoine.

45 (p. 172).—In the *Répertoire du Clergé*, his name is erroneously given as *Quoad*.

46 (p. 173).—Father Martin classed Boismilon among the lay brethren; he was certainly a priest, as he made his profession of the four vows at Quebec, June 21, 1740.

47 (p. 174).—His one signature, in the archives of St. Mary's College, Montreal, has more the appearance of "Bonnocamps" than "Bonnecamps."

48 (p. 175).—The commemorative document deposited in the corner-stone of the Quebec cathedral, laid Nov. 24, 1748, contains, among others, the name "D. Le Bansais, vice-pastor."

49 (p. 176).—He signed an act, adding "Jesuit" after his name, at the Hôtel-Dieu, Quebec, on Jan. 13, 1780, seven years after the suppression of the Society.

50 (p. 179).—As a constitutional priest, he had been appointed curé of the Cathedral of Montpellier, and died suddenly on his way to that city.

51 (p. 210).—*An alleged portrait of Father Marquette.* In sundry volumes of our series, we have published photo-engravings of the several oil portraits of Jesuit missionaries to New France painted by Donald Guthrie McNab, now of Toronto, for St. Mary's College, of Montreal. These were chiefly based upon authentic contemporary engravings, and are considered creditable likenesses of the early Fathers. Father Jacques Marquette is not represented in the McNab portraits, because no likeness of that famous missionary was then known to exist. A letter of Father E. Mollet, then at Laon, France (the birthplace of Marquette), to Father Felix Martin, dated Aug. 19, 1846, and preserved in the archives of St. Mary's College, shows that at that time there was no tradition surviving in the Marquette family relative to the existence of a portrait of the famous missionary explorer.

Rev. A. E. Jones, S.J., the archivist of St. Mary's College, writes to the Editor: "Jacques Viger, the first mayor of Montreal, though an indefatigable seeker for anything of interest concerning Marquette, makes no mention, in his voluminous notes, of any likeness of the great discoverer; nor does he hint at the existence of any in Canada or elsewhere. Had it been in the custody of any of the religious communities, he certainly would have ferreted it out, as he had done in the matter of portraits of other Canadian celebrities. Bibaud, *jeune*, in his *Panthéon Canadien* (1858), p. 301, gives a list of Viger's successes in this field of research."

Out of this darkness, there has at last come a hopeful ray of light. February 19, 1900, the artist McNab wrote to the Editor from

ALLEGED PORTRAIT OF JACQUES MARQUETTE, S.J.

[Photo-engraving from oil portrait, by unknown artist, discovered in Montreal in 1897. See *note* 51, present volume]

Toronto, declaring that he had discovered what he believed to be a contemporary portrait of Marquette. In the course of the correspondence which ensued, Mr. McNab reported that in the winter of 1896–97, while walking along Little St. James street, Montreal, he "overtook two French boys drawing a hand-cart loaded with rubbish and scraps of broken boards, on top of which was thrown an old panel, the shape of which attracted my attention. Picking it up, I inquired as to where they had found it. 'O, all of this wood is from an old house.' But they would not speak further, whether from fear or ignorance; however, they were pleased to part with it for a little silver."

Mr. McNab says that at the time he thought little of the panel, save that it appeared to hold an old picture. After keeping it until the autumn of 1899, he began to remove "the dirt which was held fast with many coats of varnish . . . . and it has taken much time and great care, owing to the cracked condition of the paint. The face is a wonderful fine example of modeling and coloring, and could be mistaken for a work of Rembrandt, were it not for the signature, 'R. Roos, 1669,' above which are two lines which I take to be as explanatory of the model; though cracks and dirt have defaced most of the words, save 'Marquette de la Confrérie de Iésus' which is quite legible. On the back of the panel, which is 13¾ x 17¾ inches, and about half an inch thick, there has been carved 'Pere Marquette,' strong and deep—but this carving evidently is not by a contemporary." The foregoing account is an amalgamation of several letters by McNab.

Photographs of the panel, both front and back, were secured through Mr. McNab's helpful kindness, and sent to Father Jones, at Montreal, and the latter, with characteristic thoroughness, reported at intervals upon his investigations. Writing in March, 1900, he said: "The cracked state of the surface, evidenced by the photographs, is a prima facie indication that the work is not of recent date. The artist must have been one of no small merit: as the details of the face are so exquisitely reproduced, and the features as perfect as if taken with a camera. The painting is the representation of a man of the years of Marquette in 1669, who, as we know, was born June 1,* 1637. The placidity of expression, and the absence of all trace of that airy arrogance which characterizes the fanciful features and attitude of Trentanove's statue, correspond perfectly with what we know of Marquette's gentle and unassuming nature. As for the style of the lettering in the name

***Until quite recently the accepted date of his birth was June 10; but a close inspection of the records in France shows that "1° [die] Junii" was mistaken for "10 Junii."**

cut into the wood on the reverse of the panel, I attach no importance to it; it is evidently an afterwork, and not being in keeping with the writing of the time, say the middle of the 17th century, can give us no clue to the age of the painting. As there is no trace of the artist's name or of the date of the prints sent me, I can form no opinion as to the concordance of the lettering with the literal or numerical characters of the period.

" Marquette reached Canada in September, 1666. The date on the portrait is 1669. Consequently, it is either a copy of an original existing previously to that date in France, or else we must say that it was executed in Canada. The latter supposition is not admissible. The artist's signature is R. Roos. There were several painters of that surname, but no ' R.' Roos. Elihu Rich's *Handbook of Biography* (London, 1863) gives the following: John Henry, a pupil of Adrian de Bie, 1631–1685; Theodor, his brother, 1638–1698; Philip, second son of John Henry, commonly called ' Rosa de Tivoli,' from his long residence there, a great painter of animals and landscapes, 1655–1705; John Melchior, brother of the latter, 1659–1731; Joseph, grandson of Philip, a painter and engraver, about 1728–1790; and finally Nicholas Roose (sic), whose proper name was Liemacker, a painter of Ghent, 1575–1646.

" Relying upon the dates just given, it could be a production of John Henry, or Theodore, or Philip, or lastly of John Melchior; but if the ' R.,' as an initial of a baptismal, or in a particular case, of an assumed name, be correct, it would point to Philip, who on this occasion, would be presumed to have signed ' R[osa] Roos.'

" The social standing and easy circumstances of the Marquettes — who formed one of the ' first families,' if not the most distinguished, of Laon — would, of course, account for their employing so eminent an artist to duplicate, in 1669, a painting then in their possession; for Marquette himself was already in Canada, or rather at the *mission du S. Esprit* on Lake Superior. Nor must it be forgotten that as yet he had in no wise distinguished himself as a great discoverer, so that the duplicate would have been ordered by some one of his relatives merely as a remembrance of an absent member of the family: although there is no record of this copy, or of any other, ever having been sent out to Canada. There is no record of any such portrait in the official inventory (Québec, March 28, 1800) of Father Casot's effects, which was made immediately after his death (see *Rapport du Comité Spécial de la Chambre d'Assemblée &c.*, 1824, pp. 232 et ss.). Moreover, the archives of the various religious communities of Quebec are silent on the point.

" Since the history of this interesting panel is unknown, the whole question of its genuineness and authenticity must be decided by a

critical examination of the signature, date, and inscriptions. Until this investigation is held by experts competent in the matter, whatever our own personal impressions and wishes may be, the friends of historical research will, I fear, suspend judgment."

At intervals during the summer and autumn of 1900, Father Jones and the Editor discussed the panel, in conversation and by letter, but neither found it convenient to visit Toronto to personally inspect the portrait; indeed, such a visit could be of slight avail, for it was felt that its authenticity could not well be established upon this side of the Atlantic. Then, too, the volume (lix.) containing the Marquette papers had long gone to press, and there appeared small excuse for publicly commenting on the matter until more was known.

November 12, as proofs for the present volume were being read, Father Jones wrote: "To-day I have something of interest to add to what I have already written you, in the matter of the Marquette portrait. A month or so ago I sent one of the photo-prints to Rev. A. Hamy, S.J., who is stationed at Boulogne-sur-mer, France, and who is much interested in all that relates to Père Marquette. I thought I had sufficiently explained to him that the lucky discoverer of the portrait was Mr. McNab, in spite of which he gives me undue credit for the find, and adds: 'I congratulate you on having found the likeness. You will now be glad to hear that there is every likelihood of its proving authentic. The day after I received it, I met with the grandson of a Mr. Dagneau de Richecourt, whose wife was a Marquette. This person [the grandson] unhesitatingly assured me that he saw in the picture a striking resemblance to one of his two uncles.' Father Hamy has ordered a large-sized painting from the print, and when this is completed he will have an engraving made. In the October number of the *Études*, a Paris review, the same Father has a short but very interesting article on Marquette, wherein he indulges in the hope of yet being able to trace to its lurking place a portrait of the great discoverer, which is said to exist somewhere in France."

In view of this opinion from one who is probably the best living authority upon Marquette, the Editor deems it prudent at last to present, in the final volume of our series, a statement of this interesting discovery of Mr. McNab, and a half-tone engraving of the panel in question. As stated by Father Jones above, the photograph fails to reveal the obscure signature and inscription described by the finder. Every admirer of one of the most lovable characters in the history of American exploration, will hope that it may eventually be found that the noble physiognomy here depicted was that of the saintly Marquette.

52 (p. 227).— Of Shea's Cramoisy series, which comprises twenty-five numbers, we have reproduced in the present series the following numbers: 1, 12, 13, 16, 18–20, 22, 24. Most of the other documents thus published by Shea are mentioned in this "List of Authorities;" we have omitted them from our series for reasons given in vol. lxiii., note 9, as possessing too little historical value, or as being largely a repetition or other documents which we have already given.

53 (p. 266).— At a meeting of the Anthropological Society of Washington, D. C., held May 23, 1899, the name "Amerind" was proposed as a substitute for the term "American Indians," and met with a general approval from the ethnologists there present. This name "is proposed as a designation for all the aboriginal tribes of the American continent and adjacent islands, including the Eskimo." For summary of the discussion leading to its adoption, see *Amer. Anthrop.*, new ser. vol. i. (1899), pp. 582, 583.

WITHDRAWN

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